



Prepared by

QARI ISMAIL ESSACK

رحمه الله تعالى

Madrasah Arabia Islamia
Azaadville

تحفة للقارئ في التجويد

A Gift for the Qari

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Biography of Qaari Ismail Essack رحمه الله

*(The following passage has been taken from Qaari Saleem Gaibie's book,
The Qur'an- It's Oral Transmission.)*

He is Ismā'īl ibn Muhammad ibn Ibrāhīm Ishāq. This scholar of the Qur`ān was born on 1955 C.E./1374 A.H. in Newclare, a suburb of Johannesburg, South Africa.

After spending 6 years with his parents, he went to board with his grandaunt where he started his primary schooling and madrasah studies. He later stayed with his grandfather where he continued his schooling and madrasah studies.

It was at a very young age that the love of the Qur`ān grew in the heart of Qāri Ismā'īl. Whenever he went home, his father would play recordings of the famous Sheikh `Abd al-Bāsīt `Abd al-Samad. Qāri Ismā'īl would listen attentively to these recordings and afterwards imitate them. He then went on to Mia's farm where he started his memorisation of the Qur`ān under the tutelage of the well known Hāfith `Abd al-Rahmān Mia. Hāfith `Abd al-Rahmān had a liking to Qāri Ismā'īl's sweet and skilled recitation and would often appoint him to perform the Maghrib Prayer. While memorising the Qur`ān at Mia's farm, he spent much of his time listening to the Qur`ān. After completing his memorisation at the proficient hands of Hāfith `Abd al-Rahmān, he studied some Islamic books and literature by Moulana `Abd al-Hamīd who had just returned

from studies in India. He studied by Moulana ʿAbd al-Hamīd for 2 years before he also left for further studies at Dār al-ʿUlūm Dhabel in India around 1976.

At the Dār al-ʿUlūm in Dhabel he studied Arabic Nahw, Sarf, Fiqh, Tafsīr, Hadīth, Tajwīd, Qirāʾāt and other subjects. It was obvious the Qāri Ismāʿīl had a keen interest in Tajwīd and Qirāʾāt. It was at the hands of Qāri Ahmad Allah Bahākalpūrī that he completed the seven and the ten Qirāʾāt, the Shādh Qirāʾāt, as well as the many books in the field such as Jamāl al-Qurʾān, Khulāsah al-Bayān, al-Muqaddimah al-Jazariyyah, the Shātibiyyah, the Nashr, amongst others. At this time Qirāʾāt was not part of the curriculum and all the work had to be done in their free time. Yet, he gave his full attention to its study, to the extent that he completed the reading of these Qirāʾāt twice to his teacher. He was amongst the first group of students to study these Qirāʾāt at Dhabel, and was also of the first to get ijāzah from Qāri Ahmad Allah to teach.

During his stay at the Dār al-ʿUlūm, he continued practicing and improving his reading. At the 100th anniversary of the Dār al-ʿUlūm a crowd of about two hundred thousand people had gathered and the famous Sheikh ʿAbd al-Bāsīt was also invited to recite. While waiting for Sheikh ʿAbd al-Bāsīt to arrive they insisted that Qāri Ismāʿīl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh ʿAbd al-Bāsīt arrived as Qāri Ismāʿīl

was imitating his recitation of Sūrah al-Takwīr. Sheikh ʿAbd al-Bāsit was impressed with his recitation, hugged him afterwards and made much duʿā` for him.

Besides the sciences of the Qurʿān which kept Qāri Ismāʿīl busy, he also had a strong affiliation with tasawwuf, taking bayʿah (pledge) to Mufti Mahmūd. He was very punctual with his litanies and prayers.

In 1982 he completed his studies in Dhabel, India, and returned to South Africa. Initially Hāfith ʿAbd al-Rahmān Mīa requested that Qāri Ismāʿīl become the Imam at one of the local mosques. However, he responded to the request of Moulana ʿAbd al-Hamīd and took up a post at a madrasah in Azaadvile. At that time the madrasah was still in its beginning stages, operating from a house on Kismet Street. They later moved to the premises where the Institutue for Higher Arabic and Islamic Studies (Dār al-ʿUlūm al-ʿArabiyyah al-Islāmiyyah) is currently situated.

One week before taking up his post in Azaadvile he got married. At age of 27, on a Friday night, 2 Shawwāl 1403/23 July 1982, his nikāh (wedding ceremony) was performed by his teacher, Hāfith ʿAbd al-Rahmān Mīa, in the Kerk Street Mosque, Johannesburg.

He started teaching hifh, Tajwīd, and some basic Islamic books, alongside correct Qurʿānic recitation. After the premises of the madrasah was moved, he became the head of

the Tajwīd and Qirā`āt faculty. He had a strong love for all the students at the institute, often saying that the students were like flowers blooming in the madrasah. When it was vacation and all the students returned home, he felt that the spiritual radiance (nūr) of the institute was absent. When asked how many children he had, he would reply, “six hundred,” regarding every student of the madrasah as his own. He had a sincere concern for the Islamic well being of every student, holding all, even the youngest of them, in high esteem.

Qāri Ismā`īl was known for his sincerity, dedication to Qur`ānic teachings, and punctuality. Though he never stated it, everyone noted that Qāri Ismā`īl dedicated much of his free time to those who needed extra lessons and training. It was his life’s mission that every Muslim be able to recite the Qur`ān correctly. Due to his devoted concern and dedication, many benefited from him all over the world, including students from America, Canada, England, Reunion, Malaysia, Thailand, New Zealand, and many African countries.

Besides his work at the madrasah, he also organised many Qirā`āt programs and workshops all over South Africa. These programs were run on a regular basis until a few of his students took the reins and established the organisation Sout al-Qur`ān for the running of all these programs. It may thus be said that he was instrumental in the shaping of this organisation, which has grown to achieve many successes in

spreading the Qur`ān throughout South Africa as well as its neighbouring countries.

His habits included waking up for Tahajjud Prayer, reading his litanies, and then proceeding to the mosque about half an hour before the Fajr Prayer. He was also very particular with his afternoon nap. After the `Ishā` Prayer, he would gather his family and spend time with them. In the 29 years that he was married, he never raised his voice at his family. Qāri Ismā`īl had a unique way and used a great deal of wisdom in providing solutions to problems. His doors were always open for guests, and went out of his way to feed them and make sure that they were comfortable. He would always visit the sick, the pious and maintained strong family ties by visiting his family members often.

When on travels with his family, he would make sure that he held at least one Qur`ān program in which he would recite Qur`ān, encourage people to study the Qur`ān and to learn its correct recitation. His concern was not only for males, but for females as well. Prior to his demise, he taught many of the womenfolk in his family Tajwīd via his book, Tajwīd for Beginners. In this manner his legacy would continue amongst the womenfolk as well.

On Sunday 14 Rajab 1431/27 June 2010, Qāri Ismā`īl waited for his sons to come home. As if he knew that it was his last, he called his sons and gave them advice concerning family ties,

suppressing their anger, and so forth. Though he was not feeling well, he also completed the last ten pages of the Shātibiyyah with some of his students. Upon its completion, he requested that the students pray for his health as well. He had patiently endured two months of continual sickness, and was showing a promising recovery. After ʿIshā` Prayer, Qāri Ismāʿīl gathered his entire family and they spoke to one another. He also told them that he had just completed the Shātibiyyah with some students. He subsequently started preparing for the next day's Jazariyyah lesson. Contrary to his normal habit, he bathed before retiring to bed that night. At 1:45 am of Monday morning, Qāri Ismāʿīl Ishāq experienced difficulty breathing, and soon thereafter left this world uttering his firm conviction that there is no deity besides Allah, and that Muhammad ﷺ is his Messenger. His body was bathed during that time of the morning when he usually stood up for the Tahajjud Prayer. He had a beautiful smile on his face, as if in a serene and peaceful sleep.

In spite of his illness prior to his demise, he continued teaching all his regular classes. At times he would request the students to come to his house if he was not able to go to the class. Qāri Ismāʿīl passed away early Monday morning on 15 Rajab 1431 A.H./28 June 2010. May Allah grant him a high abode in paradise.

Written works:

- Tajwīd for beginners – this book is being taught in many places in South Africa as well as internationally. It has also been translated into Arabic, Urdu, French and other languages.
- Pearls of the Noble Qur`ān – this is a translation of an Urdu work which outline the lives of the seven qurrā` and their fourteen transmitters.
- Al-Mujtabā – this work outlines the rules for the seven Qirā`āt.
- Tuhfah li al-Qārī – an extensive work on Tajwīd, Waqf, Rasm, and other matters pertaining to Qur`ānic recitation.
- Editing of Khulāsah al-Bayān by Diyā` al-Dīn al-Ilāha Ābādī.
- Editing of al-Muqni` by Abū `Amr al-Dānī.

Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذى انزل على عبده الكتاب ولم يجعل له عوجاً و
امرنا بتعليم مخارج الحروف و الصفات و معرفة الوقوف بقوله
تعالى و رتل القرآن ترتيلاً و الصلوة و السلام على صفوة انبيائه
الذى نطق بافصح اللغات القائل ان الماهر بالقرآن مع السفارة
الكرام البررة و على آله و اصحابه الذين ادوا كما سمعوه من
صاحب الآيات و ازواجه و ذرياته و ائمة دينه اجمعين فيا لهم
للبرى اما بعد:

The Qur'aan is the word and speech of Allaah ﷻ. Therefore, its holds a prestigious and honourable position in the life of a Muslim. One of the reasons of the Qur'aan being the most virtuous and honoured of all kitaabs is the fact that it is the pure and sanctified word of Allaah ﷻ the Creator, Cherisher and Nourisher of all the worlds. The Qur'aan was revealed to the greatest of Ambiya, Hadhrat Muhammed ﷺ who was

given the duty of propagating and teaching this noble, divine book.

The Qur'aan is the most beloved Kitaab of Allaah ﷻ, the word of the King of kings. It is due to this fact that Imam Ghazali رحمه الله said that the Qur'aan is a proclamation from the Lord of the worlds to His servants. This is similar to a person who receives a letter from a prominent and superior dignitary. He becomes overjoyed and reads it over and over.

Similarly, the Mu'mineen experiences pleasure from the word of Allaah ﷻ and reads it repeatedly with great joy.

It is reported in a Hadeeth;

القرآن أحب إلى الله من السموات والارض ومن فيهنّ (رواه الدارمي)

Translation: The Qur'aan is more beloved to Allaah I than the skies, earth and whatever is contained in them.

The Qur'aan is the final and complete ordinance from Allaah ﷻ. It is for this reason that it is most virtuous and sublime, and is a source of nobility and honour for this Ummat.

It is narrated in a Hadeeth;

عن عائشة رضي الله عنها قالت قال رسول الله ﷺ ان لكل شيء شرفاً
يتباهون به وان بهاء امتي وشرفها القرآن (رواه في الحلية)

Translation: Most definitely, for every nation there is a thing for which they have pride, and the pride and honour of my Ummat is the Qur'aan

In this booklet we will discuss various aspects of the Qur'aan relating to virtues, disregard of correct recitation, etiquette, tajweed and related matters, method of completion of recitation, etc. Inshâ-Allaah.

Virtues related to the recitation of the Qur'aan-e-Kareem.

There are numerous Ahadeeth regarding the virtues of reciting the Qur'aan-e-Kareem. Mention of a few is made hereunder:

- 1) Hadhrat Uthmân رضي الله عنه narrates that Rasulullaah ﷺ said, "The best amongst you is he who learns the Qur'aan and teaches it." (Bukhari – Muslim)

This is a famous Hadeeth which illustrates both the virtue and importance of the Qur'aan, and also the virtue of the person who learns and teaches the Qur'aan. If this was the only Hadeeth narrated regarding the virtue of the Qur'aan and those who serve it, it would have been sufficient.

- 2) Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ said, "Allaah Ta'ala says, 'If anybody finds no time for my remembrance and for begging favours of me because of his remaining occupied with the Qur'aan, I shall grant him more than I give to all those who beg favours of me.' The superiority of the word of Allaah over all other words is like the superiority of Allaah over all his creations."

(Tirmizhi – Darami – Baihaqi)

In the above Hadeeth the significance and magnitude of the Qur'aan is highlighted. The merit of the Qur'aan is given thus; just as Allaah ﷻ is superior to His creation so too is the Qur'aan superior over all other books.

- 3) Hadhrat Mu'aaz Johani رضي الله عنه reports that Rasulullaah ﷺ said, "Whoever reads and memorizes the Qur'aan and acts upon that which is contained in it, his parents will be made to wear a crown on the Day of Qiyamah, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So what do you think of the person who himself acts upon it?"

(Abu Dawood - Ahmed)

The parents of the reciter will be given such a crown, the brilliance of which will be more radiant than the sun if it were in our own homes. Then one can well imagine what reward will there be for the person himself who recites and memorizes and also acts on the Qur'aan.

It is reported in another Hadeeth that the person who makes tilâwat i.e. who recites the Qur'aan and practices upon its injunctions, will be told on the Day of Qiyamat to recite, and for every ayat read to ascend to the next stage of Jannat, and to keep on climbing till the last ayat is read. This will determine his abode in Jannat.

Oh Allaah! Make us from amongst them, Ameen.

- 4) Hadhrat Ibn Mas'ud رضي الله عنه narrates that Rasulullaah ﷺ said, "Whosoever reads one letter of the Book of Allaah, is credited with one thawâb (reward) and one thawâb is equal to tenfold the like thereof in its reward. I do not say that اَلَمْ is one letter but behold that الف is one letter, لام is one letter and ميم is one letter. (Tirmizhi)

This is the minimum a person will be rewarded with. A Hadeeth is narrated in Ihyâ by Hadhrat Ali رضي الله عنه in which he says that the person who recites the Qur'aan in Salâh while standing will get one hundred rewards for every letter read; and the person who recites the Qur'aan in Salâh in a sitting posture will get fifty rewards; the person who recites the Qur'aan with wudhu outside Salâh will get twenty-five rewards; the person who recites the Qur'aan without wudhu (by memory) will get ten rewards, and the person who listens attentively to the Qur'aan being recited gets one reward.

This is the minimum reward a person will get for every letter read and according to ones sincerity much more reward could be accrued;

وَاللّٰهُ يُضَعِّفُ لِمَنْ يَّشَاءُ

Translation: And Allaah increases the reward for whomsoever he pleases.'

- 5) Hadhrat Ali رضي الله عنه reports that Rasulullaah ﷺ said, “Whoever reads the Qur’aan and memorises it, and regards its lawful as binding and its unlawful as forbidden will be admitted into Jannat by Allaah Ta’ala. Also, his intercession in respect of ten such persons of his family will be accepted upon whom entry into Jahannam had become wajib (compulsory). (Tirmizhi - Ahmed)

The memorising of the Qur’aan is itself a miracle. Then what to say of the person who jointly acts upon it? Most surely Allaah ﷻ will enter him into Jannat, and grant him permission to make sifarish (intercede) on behalf of ten such persons of his family whom because of their major sins were doomed to go to Jahannam. What an honour and blessing of Allaah Ta’ala upon the Haafiz of the Qur’aan. May Allaah ﷻ make us one of them. Ameen.

Reproach for Neglecting the Qur'aan-e-Kareem

There are many Ahâdeeth which expound the virtues of the Qur'aan. By the same token there are many other Ahâdeeth which warn against being neglectful towards the Qur'aan. In the light of the Ahâdeeth, Nabi-e-Kareem ﷺ sternly warned against making our homes Qabrastans (graveyards). The gist of which is, 'O people, most certainly recite the Qur'aan in your homes, because the homes in which the Qur'aan is not recited is likened to a deserted, barren land. Its similitude is that of a qabrastan, in which desolation and silence is the order of the day.'

Ponder a little on the emphasis Nabi-e-Kareem ﷺ laid regarding the recitation of the Qur'aan. Yet, on the other hand the indifference of some of the Muslims towards the Qur'aan is such, that they do not even have the slightest inclination towards it. They don't even realize which stagnation and darkness they are engulfed in due to their indifference to the Qur'aan. Today in our homes we've got Qur'aans wrapped in beautiful silky material, only to be a token of beauty on our showcases or shelves, or to be read over the deceased of our near and dear ones, as if that is the only purpose of the Qur'aan. We do not have the time to recite the Qur'aan anymore. Rather, we indulge ourselves in watching television, sport, reading newspapers, magazines,

and playing computer games, dvd's etc. These have become our priorities. How sad and pitiable is our plight!

It is for this reason that such Muslim homes generally are void of blessings and prosperity. They outwardly may seem to be living a happy and carefree life, but in reality they are living in confusion and bewilderment, a life full of indulgence and sin. The saying of Nabi-e-Kareem ﷺ can never be incorrect. Think for yourself, when there is gross negligence towards the Qur'aan, and never is it held in the hand and read, nor do we have the time to listen to its recitation, then who is to be blamed if shaitaan and the jinn take control of such a house, and that house is afflicted with calamity, difficulty, hardship, and stacks of worries.

It is because of this indifference that the machinery of our lives doesn't want to function, and we have become targets of accusations and indictment. Our beliefs and character, worship and monetary dealings, actions and deeds, in short, every facet of our lives is ruined. Therefore, it is imperative to apportion some time daily for the recitation of the Qur'aan. It should be our desire and fervour that some portion of the Qur'aan be memorized. Nabi-e-Kareem ﷺ has compared a person who hasn't learned any part of the Qur'aan to a deserted, dilapidated and forsaken house.

A few Ahâdeeth on the neglect of the Qur'aan is discussed below;

1. Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ said, “The sins of the whole Ummat were presented to me. I did not see a greater sinner than that person who learnt any part of the Qur'aan-e-Kareem and he forgot it.”

This is a stern warning for the person who learnt the Qur'aan and then forgot it. Allaah I forbid, it should not happen that we are not able to even recognize the letters and words of the Qur'aan-e-Majeed anymore. May Allaah ﷻ protect us.

2. Hadhrat Abu Moosa Ash'ari رضي الله عنه narrates that Rasulullaah ﷺ once said, “Be watchful over the Qur'aan. I swear by Him in whose control my life is, the Qur'aan is apt to escape from a person's heart more rapidly than the camels from their reins. (Bukhari - Muslim)

Animals who are let loose from their reins would easily run away. In the same fashion if a person does not look after the Qur'aan he will forget it, until eventually he will forget even its recitation.

3. It is reported from Hadhrat Sa'd ibn Ubadah رضي الله عنه that Nabi-e-Kareem ﷺ said, “The person who learnt the Qur'aan and forgot it, will appear before Allaah I as a leper. (Abu Dâwood)

Oh Allaah! Do not make us of them.

4. It is reported by Hadhrat Abu Hurairah رضي الله عنه that Rasulullaah ﷺ said, “The house in which the Qur’aan is recited becomes spacious, ample, and comfortable. Blessings for its inhabitants increase. The Mala’ikah (Angels) frequent such houses i.e. to listen to the recitation of the Qur’aan-e-Kareem by which the house becomes illuminated. Blessings, goodness, prosperity, and tranquility descends on the house, and the shayateen vacate such homes, because they cannot tolerate listening to the recitation of the Qur’aan. And the house in which the Qur’aan-e-Majeed is not recited becomes narrow and uncomfortable for its inhabitants, its blessings decrease, the Mala’ikah depart from such homes and the shayateen then frequent them.

Aadaab (Etiquette) related to the Qur'aan

It should be known that Allaah ﷻ has kept benefits and virtue in all good actions. These benefits become apparent only when the etiquettes and requisites are adhered to. Hence, the Qur'aan too has etiquette and decorum which has to be abided by.

Imâm Ghazâlî رحمه الله discusses the meaning of the ayat;

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ (سورة البقرة آية 121)

Translation: Those to whom We have given the Book and who recite it as it rightfully should be recited.

He says it includes the action of the tongue, mind and heart. The action of the tongue is to recite the letters correctly from their makhârij. The action of the mind is to comprehend and understand the meaning of the Qur'aan. The action of the heart is to create an awareness, and to take lesson from the warnings and incidents in the Qur'aan.

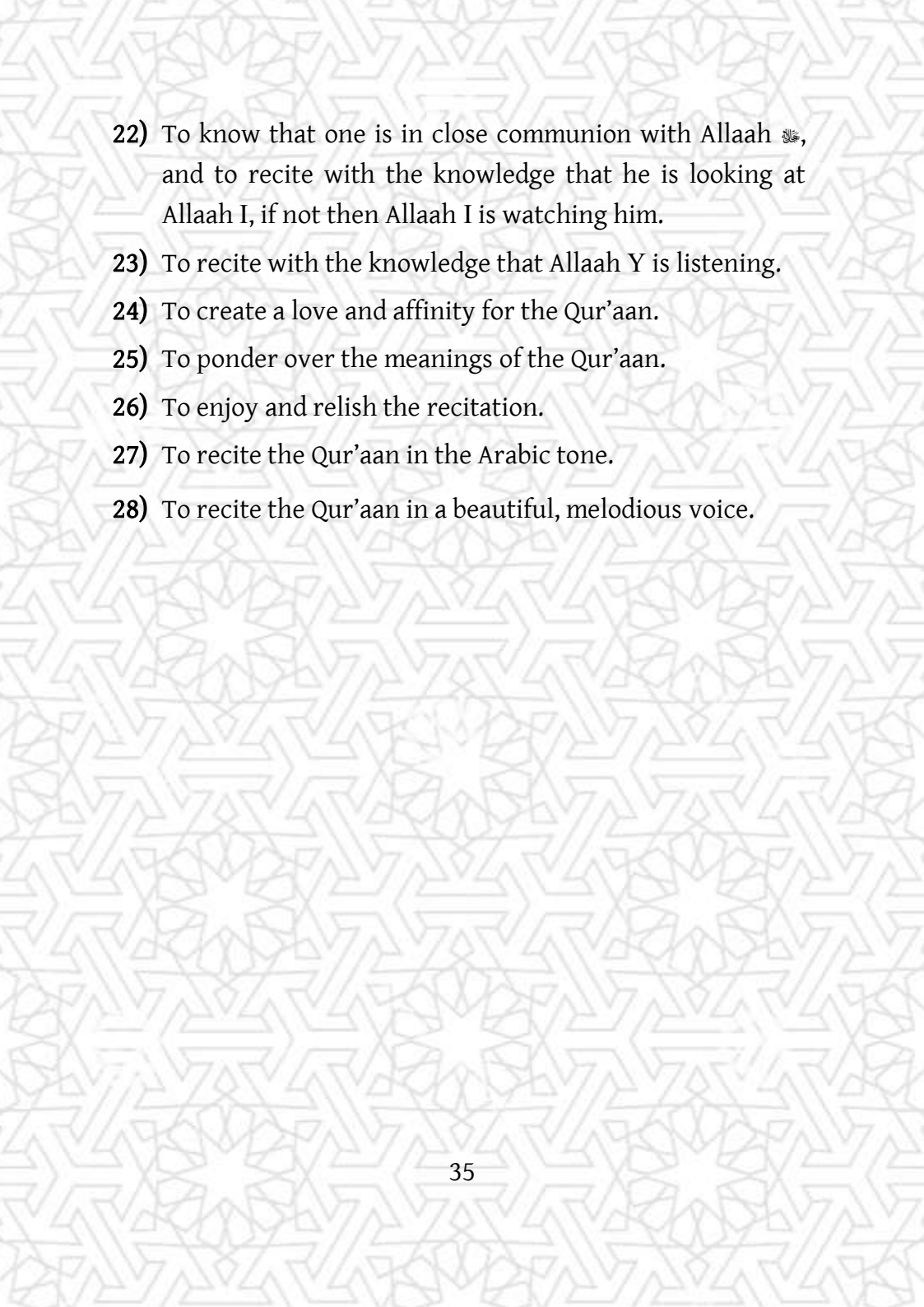
Some of the Aadaab are mentioned below;

- 1) To recite the Qur'aan in the state of Wudhu.
- 2) To use the miswâk before the recitation. When using the miswâk one should recite;

اَللّٰهُمَّ بَارِكْ لِيْ فِيْهِ يَا رَحِمَ الرَّحِيْمِيْنَ

- 3) To wear clean and pure clothes.
- 4) To use itr (perfume) before reciting the Qur'aan if it is available.
- 5) To face towards the Qibla where possible.
- 6) To sit in a pure and clean place, preferably the Masjid.
- 7) To be in a state of wudhu at all times. This is meritorious. However it is permissible to recite the Qur'aan by heart (memory) without wudhu.
- 8) Not to either recite the Qur'aan or handle it in a state of impurity (napaki), i.e. when a person is in need of a Fardh Ghusl (obligatory bath). This is not permissible.
- 9) To recite the Qur'aan with humility and humbleness, always remembering the Qur'aan-e-Kareem to be the word of Allaah ﷻ (the Most High).
- 10) To always keep the pleasure of Allaah ﷻ in mind and also to ponder that 'I am reciting in the presence of Allaah ﷻ and He is listening to me'.
- 11) To recite with concentration so that no other thoughts may enter the mind.
- 12) Not to joke, laugh or play when reciting the Qur'aan-e-Kareem. It is great disrespect and dishonour to do so.

- 13) Not to talk about matters not related to the Qur'aan-e-Majeed whilst reciting even though it may be replying to the next person's greetings (salaam).
- 14) To close the Qur'aan out of respect if the necessity does arise to speak and thereafter to repeat the استعاذه when continuing the recitation.
- 15) Not to greet a person who is reciting the Qur'aan, for he is not duty-bound to reply to the greeting.
- 16) To recite either audibly or softly. However consideration should be given to the situation and circumstances.
- 17) To recite the Qur'aan with tarteel (measure) and not hastily.
- 18) To shed tears from the eyes when reciting the Qur'aan.
- 19) To seek Allaah's ﷻ rahmat (blessings) when the ayat's of Rahmat are being recited, and to seek Allaah's ﷻ protection when the ayat's of azhâb (punishment) are recited.
- 20) To bear in mind the Grandeur and Splendour of the Qur'aan-e-Majeed, that it is a book of high status.
- 21) To ponder over the Greatness, Sublimity and Superiority of Allaah ﷻ.

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- The background of the page is a repeating geometric pattern in a light gray color. It consists of interlocking lines that form a series of star-like or floral motifs, creating a complex, symmetrical design across the entire surface.
- 22) To know that one is in close communion with Allaah ﷻ, and to recite with the knowledge that he is looking at Allaah I, if not then Allaah I is watching him.
 - 23) To recite with the knowledge that Allaah Y is listening.
 - 24) To create a love and affinity for the Qur'aan.
 - 25) To ponder over the meanings of the Qur'aan.
 - 26) To enjoy and relish the recitation.
 - 27) To recite the Qur'aan in the Arabic tone.
 - 28) To recite the Qur'aan in a beautiful, melodious voice.

Reciting the Qur'aan with a Beautiful Voice

Reciting the Qur'aan in a beautiful voice attracts the heart of both the reader and listener to its greatness and splendour.

There are many Ahâdeeth which emphasize the reciting of the Qur'aan in a beautiful and melodious voice. A few are presented below;

أ - اقرءوا القرآن بلحون العرب (رواه النسائي)

One) Recite the Qur'aan in the tone of the Arabs.

ب - زينوا القرآن باصواتكم (رواه ابو داود)

Two) Beautify the Qur'aan with your voices

ج - حسنوا القرآن باصواتكم فان الصوت الحسن يزيد القرآن
حُسْنًا

(رواه الدارمي)

Three) Adorn the Qur'aan with your voices, because a beautiful voice enhances the beauty of the Qur'aan.

د - ليس منا من لم يتغن بالقرآن (رواه ابو داود)

Four) He is not of us who does not recite the Qur'aan in a melodious voice.

Once, Nabi-e-Kareem ﷺ asked Hadhrat Ibn Mas'ud رضي الله عنه to recite the Qur'aan to him, saying, "I desire to listen to the recitation of the Qur'aan by another person". When he recited, Nabi-e-Kareem ﷺ began weeping.

Hadhrat Ibn Mas'ud رضي الله عنه was an expert in the Qur'aan, he had a beautiful voice as well. He personally memorized approximately seventy Surats of the Qur'aan directly from Nabi-e-Kareem ﷺ. Once Nabi-e-Kareem ﷺ said whoever desires to read the Qur'aan as it was revealed should learn it from Abdullaah Ibn Mas'ud رضي الله عنه.

It is related that once Ibn Mas'ud رضي الله عنه passed by a famous singer Zâzân, he heard him singing and remarked that what a beautiful voice he has, if only he used it for the recitation of the Qur'aan. Saying this he walked away.

Zâzân heard Hadhrat Ibn Mas'ud رضي الله عنه saying something and enquired as to who this pious person was. He was told this is Ibn Mas'ud رضي الله عنه a senior Sahabi of Rasulullaah ﷺ, when he heard your voice this is what he had said. Hearing this Zâzân experienced a unique feeling, he broke all his musical instruments and went to Ibn Mas'ud رضي الله عنه and cried profusely.

Thereafter he learnt the Qur'aan from Hadhrat Ibn Mas'ud رضي الله عنه and became proficient therein, and became a leading Scholar of his time.

Similarly, Hadhrat Umar رضي الله عنه once requested Hadhrat Abu Moosa Ash'ari رضي الله عنه saying;

ذَكِّرْنَا رَبَّنَا

Translation: Remind us, our Rabb (Lord)

He then recited the Qur'aan. Hadhrat Umar رضي الله عنه would tell the people around him that whoever has the ability to recite as Hadhrat Abu Ash'ari رضي الله عنه does, should do so.

It is due to the above that our Ulema and Fuqaha have stated that it is desired, meritorious, and according to the Sunnah to read the Qur'aan-e-Kareem in a beautiful, melodious voice.

However, if by reciting the Qur'aan in a beautiful voice the rules of Tajweed in relation to Makhârij and Sifât-e-Lâzimah are neglected and compromised, then this will be a major sin and haraam. If the lesser rules are omitted, then this will be a minor sin and makrooh.

Therefore, all the rules of Tajweed should be applied and upheld at all times.

It is neither rare nor impossible to combine both aspects, that is, reciting correctly with the rules of Tajweed, and simultaneously reciting in a beautiful voice. Both these aspects could and should be combined.

With a little practice both these aspects is possible.

Intentions when reading the Qur'aan

There are four probabilities for the Qâri regarding the intention with which the Qur'aan could be read.¹

It should be known that the outcome of ostentatiousness, boastfulness and bragging is to be found in the heart. Intention is the condition of the heart. Only the reciter will know what intention he is reciting the Qur'aan with.

Is it for the purpose of serving the Deen and accruing reward from Allaah ﷻ, or is it so that people may honour him and shower him with praises?

The intentions could be as follows;

- 1) If the intention is to gain recognition and praise from the people, this will constitute ostentatiousness and showing off, which is a sin and not permissible.
- 2) If the intention is for the purpose of accruing reward and to show the grandeur of the Qur'aan. Then this is permissible.
- 3) If the intention is to bring the joy of the Qur'aan to the heart of listener, even though it is done with the intention of bragging. This will be permissible.

¹ محافل قراءات - مفتی جمیل احمد ٹھانوی - لاہور

- 4) If the recitation is rendered with the intention so that the listener may draw closer to the Qur’aan. The inclination and love for the Qur’aan in the listener is increased, and also the desire that the listener too should recite the Qur’aan correctly in a beautiful voice. Then this will not constitute bragging and boasting on behalf of the reader when the Qur’aan is read in a beautiful and attractive voice.

It is reported by Hadhrat Jâbir رضي الله عنه that Rasulullaah ﷺ said, “The best reciter of the Qur’aan is that person when you listen to him read, you would perceive that he has the fear of Allaah ﷻ in the heart”¹

¹ Reported by Ibn Majah and Daarimi

The effect of reading with a beautiful voice

There are many incidents and examples of our pious predecessors who through their beautiful recitation affected the hearts and souls of men.

Allâmah Jazri رحمه الله narrates the incidents of two such personalities.

1. Imaam Taqiyud-deen Muhammed ibn Ahmed Sâ'iegh Misri رحمه الله, was an Ustaadh of Tajweed. Once, in the Fajr Salaah he recited the verse:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ (سورة النمل)

repeating it a few times, when a bird came and perched itself on his head and remained there till the end of the salaah. After completion when he looked up he noticed it was a Hudhud (hoopoe bird).

2. Similarly, it is reported regarding Ustaadh Imâm-e-Kabeer, Abu Muhammed Abdullaah bin Ali bin Abdullaah Baghdadi رحمه الله, popularly known as Sibtul-Khayyât, that Allaah ﷻ had blessed him with such a beautiful voice, that merely listening to his recitation a large group of Jews and Christians accepted the Deen of Islaam.

Part One

Introductory Points regarding Tajweed

- a. تعريف – **Definition** – Tajweed is that science in which the *makhârij* and *sifât* of the Arabic letters are discussed.
- b. موضوع – **Subject Matter** – The subject matter of Tajweed is the Arabic letters, because in Tajweed, discussion is related to the place of origin of the letters (*makhârij*) and their attributes (*sifât*).
- c. غرض و غایت – **Aim and Object** – The purpose of Tajweed is to recite the Qur’aan in the manner it was revealed to and recited by Hadhrat Nabi-e-Kareem ﷺ i.e. to recite the Qur’aan with correct pronunciation. Also, to refrain from reciting incorrectly, and to embellish and beautify the recitation.
- d. ثمره و فائده – **Benefit** – The benefit of Tajweed is to attain the pleasure of Allaah ﷻ and the virtue and goodness of both the worlds.
- e. اركان – **Principles** – The principles of Tajweed are four, which are as follows:

- 1) Makhârij
 - 2) Sifât
 - 3) To know and recognise the rules of formation e.g. Ikhfaa, Idghaam and Madd etc.
 - 4) To practice and fluently recite the Qur'aan.
- f. فضيلة - **Virtue** - The science of Tajweed is the most virtuous, because it relates directly to the Qur'aan, which is the most benevolent and auspicious Kitâb.
- g. واضع - **Collators** - The famous collators are;
- 1) Abu Abdur-Rahmân Khaleel ibn Ahmed Farâhidee رحمه الله, passed away 170 AH.
 - 2) Amr ibn Uthmân ibn Qumbar رحمه الله, famously known as Sibwayh, passed away 188 AH.
 - 3) Mohammed ibn Mustaneer رحمه الله, known as Qutroub, passed away 209 AH.
 - 4) Yahyâ ibn Ziyâd Farrâ رحمه الله, passed away 207 AH.
 - 5) Mubarrad رحمه الله, passed away 286 AH.
- h. حكم - **Decree, Rule** - To acquire the knowledge and science of Tajweed is Fardh-e-Kifâya i.e. in every community there should be at least one person who is fully conversant and acquainted with the rules of Tajweed. If not, then the entire community will be sinful.

To apply and recite the Qur'aan according to the rules of Tajweed is Fardh-e-Aiyn (compulsory and obligatory) on every baaligh (mature) **male** and **female**. This ruling will apply whether the meaning of the Qur'aan is altered or not, by the mere changing of the letters.

The lesser rules are Mustahab.

The Importance of Tajweed

The dictionary meaning of Tajweed is to beautify, enhance, and improve.

Technically, Tajweed means to recite the Qur'aan-e-Kareem in the manner and mode in which it was revealed to and recited by Rasoolullaah ﷺ i.e. to read with the correct makhârij and sifât and also to take into consideration the places of stopping.

The Qur'aan is made up of two aspects i.e. firstly, its words and secondly, its meaning. The words of the Qur'aan being the revealed code from Allaah Ta'ala has a position and distinction of its own. Hence, just mere recitation without understanding the meaning also deserves praise and reward.

In a Hadeeth reported by Hadhrat Abdullaah ibn Mas'ud رضي الله عنه, Nabi-e-Kareem ﷺ said,

من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشرة
أمثالها، لا أقول الم حرف لكن الف حرف و لام حرف و

ميم حرف (رواه الترمذی)

Translation: Whoever reads one letter from the Kitâbullaaah (the book of Allaah) gains one reward, and one reward equals to ten the like thereof. I do not say that الم is one letter, rather

الف is a separate letter, لام is one letter and ميم is a separate letter i.e. all three letters are separate and independent.

The above Hadeeth indicates that mere recitation also merits reward; hence, a minimum of ten rewards is accrued for each letter recited.

It is reported by Hadhrat Ali رضي الله عنه in Ihya that the person who recites the Qur'aan while standing in salâh gains 100 (one hundred) rewards; the person who recites in salâh while sitting gains 50 (fifty) rewards; the person who recites outside of salâh with wudhu gains 25 (twenty-five) rewards, while he who recites without wudhu (by memory) gains 10 (ten) rewards. The person who listens attentively to the recitation of the Qur'aan gains 1 (one) reward.

It is reported that Imam Ahmed ibn Hambal رحمه الله once saw Allaah ﷻ in a dream, and asked, "Through which medium and deed could we gain proximity to You, O Allaah." Allaah ﷻ replied, "Oh Ahmed! Through My Book i.e. the Qur'aan-e-Kareem." I then enquired, "With understanding or without understanding." The reply was, "Through both means, whether understanding the meaning or not, a person will gain closeness and proximity to Me."

In the above Ahâdeeth and related incident, it is clearly established that mere recitation is also a desired act, and merits reward, just as understanding the meaning of the

Qur'aan also merits reward. Since the science of Tajweed is directly linked to the words of the Qur'aan-e-Majeed, and the Qur'aan is the word of Allaah ﷻ, therefore its importance, status and supremacy over all other sciences is self-evident.

When a person does not read the Qur'aan with Tajweed then the punishment meted out to him could be because of two reasons; firstly, due to discarding a wâjib act and secondly, due to distortion in recitation.

At times due to incorrect recitation a persons salâh could be invalidated, as is mentioned in Kabeery which is a commentary on Munyah that if a person reads اللَّهُ السَّمَدُ with a س instead of اللَّهُ الصَّمَدُ his salâh becomes nullified, which cannot be rectified by a sajda-e-sahw.

However if a person made an error which did not nullify the salâh, then there will be a deficiency in the salâh according to the extent of the error perpetrated.

There is no excuse for any person not to learn and acquire the knowledge of Tajweed. It should be known that in every era there are the learned Ulema and Qurrâ who are available to teach Tajweed. One should take full advantage and approach them, so that ones recitation is correct according to Tarteel.

It has been mentioned in Fatawâ Kabeer that it is not permissible for a person to read the Qur'aan, if he cannot pronounce the letters correctly, due to the fact that correct

pronunciation is fardh (incumbent and obligatory), whereas mere recitation is optional (not compulsory). Therefore, it is not permissible to leave out an obligatory act in lieu of an optional one.

Note: However it does not mean that the recitation of the Qur'aan should be discarded and left out. But rather, an all-out effort should be made to recite the Qur'aan correctly with Tajweed.

It should be remembered that to acquire the knowledge and science of Tajweed is Fardh-e-Kifayah, however to practically implement it is Fardh-e-Ayn (obligatory) on every individual, **male and female**.

There are two aspects to Tajweed:

1) One is that in which there is a detailed discussion in which all facets and rules pertaining to the science is discussed.

This aspect is unanimously regarded as **Fardh-e-Kifayah**.

2) A more basic and integral discussion in which the essential rules of Tajweed is discussed, without which the Qur'aan cannot be read correctly, and this much also is essential for Salaat as well to be valid.

To know this much is **Fardh-e-Ayn** (obligatory) on every individual.

The person who does not endeavour and does not make an effort to apply the rules of Tajweed will be regarded as a transgressor of the laws of the Shari'at.

The Status of Tajweed

The فرضية (obligatory status) and application of Tajweed is established through three sources, viz.

- a. The Qur'aan,
- b. Sunnah (Hadeeth)
- c. اجماع (consensus) of the Qurra and Ulema.

Proof from the Qur'aan:

◆ In Surah Baqarah, Allaah ﷻ says,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ (آية 121)

Translation: Those to whom We have given the Book and who recite it as it rightfully should be.

◆ Similarly Allaah I commands in Surah Muzammil;

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ (آية 4)

Translation: and recite the Qur'aan with measure.

- ◆ Allâmah Baidhâwi رحمه الله interpreted the meaning of the above ayat to be 'جوده تجويداً'¹ i.e. to read the Qur'aan with Tajweed.
- ◆ Hadhrat Ali رضي الله عنه in the commentary of the above ayat explains it to mean;

تجويد الحروف و معرفة الوقوف²

Translation: To read the letters correctly (with Tajweed) and to recognize the places of pausing.

Note: Tajweed pertains to two aspects;

- a) Makhârij
- b) Sifât

Waqf too pertains to two aspects;

- a) محل (place of waqf),
- b) كيفيت (how the waqf should be made).

In the third ruku of Surah Furqaan (ayat no. 32) Allaah Ta'ala says;

وَرَتَّلْنَاهُ تَرْتِيلًا

¹ نهاية القول المفيد

² الانتقان للسيوطي 85/1

Translation: And we revealed it (the Qur'aan) with measure i.e. Tajweed.

In the same context, in Surah Bani Isrâ'eel (ayat no. 106) it is stated;

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

Translation: And the Qur'aan have we divided (into parts) so that you may recite it to men at intervals and we have revealed it by stages.'

Proof from Hadeeth

It has been narrated by Hadhrat Zaid ibn Thabit رضي الله عنه that Rasulullaah ﷺ said;

إِنَّ اللَّهَ يُحِبُّ أَنْ يُقْرَأَ الْقُرْآنُ كَمَا أُنْزِلَ (رواه ابن خزيمة في صحيحه)

Translation: Most surely Allaah Ta'ala desires that the Qur'aan be recited as it was revealed.

Hadhrat Imâm Ghazâli رحمه الله writes in his kitaab **احياء العلوم** رضي الله عنه the saying of Hadhrat Anas ibn Malik رضي الله عنه;

رب قارئ للقرآن و القرآن يلعنه

Translation: There are many reciters of the Qur'aan whereas the Qur'aan curses them.

Three groups of people are referred to here;

- a) Those who recite the letters of the Qur'aan incorrectly,
- b) Those who misinterpret the meaning of the Qur'aan,
- c) Those who do not apply the injunctions of the Qur'aan.

Hadhrat Shah Abdul-Aziz رحمه الله commenting on the ayat وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا says that according to the Shari'ah it entails seven things, which are as follows;

- i. To articulate every letter from its makhraj together with its sifât (attributes) so that every letter be distinct from the other.
- ii. To pronounce the harkaat (fat'ha - dhammah - kasrah) clearly and sharply in a recognized manner and not passively as non-Arabs do.
- iii. To consider the places of pausing and stopping, so that the meaning of the Qur'aan does not become distorted by stopping at inappropriate places.
- iv. To read the tashdeed and madd fully, because through it the grandeur of the Qur'aan becomes apparent.
- v. To raise the voice slightly when reciting alone.

vi. To recite in a beautiful voice.

vii. To beg Allaah ﷻ for forgiveness when reading the ayat's of warning and azhâb (punishment), and ask of His favours when reciting the ayat's of glad-tidings and reward.

Hadhrat Allâmah Shabbir Uthmâni رحمه الله in the commentary of the ayat says that though the ayat;

وَقَالَ الرَّسُولُ يُرَبِّ إِنَّا قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾¹

refers to the kuffâr, yet, by not pondering over the meanings of the Qur'aan, not practicing on its commandments, **not endeavouring to correct its recitation**, but rather giving preference to other futile and frivolous activities constitutes gross negligence towards the Qur'aan.

Hadhrat Abdullaah ibn Mas'ud رضي الله عنه states that once while teaching a person the Qur'aan, the person read;

إِنَّمَا الصَّدَقْتُ لِلْفُقَرَاءِ without reading the madd. Correcting the person, Hadhrat Abdullaah ibn Mas'ud رضي الله عنه said, "This is not the manner in which Nabi-e-Kareem ﷺ taught me." The student then enquired, "How then did Nabi-e-Kareem ﷺ teach you?" Hadhrat Abdullaah ibn Mas'ud رضي الله عنه recited the ayat himself lengthening the madd on لِلْفُقَرَاءِ. When this

¹ سورة الفرقان

was the emphasis given to a madd, it will then be even more necessary to give importance to the correct pronunciation of the letters.

One should not regard the Science of Tajweed as insignificant.

According to Imâm Shaf'ee رحمه الله the person who does not recite the Qur'aan with Tajweed is a flagrant violator and transgressor of the Shari'ah.

Allâmah Jazri رحمه الله was asked regarding the status of an Ustaadh who does not teach the Qur'aan with Tajweed. He replied, "Such a person is not deserving of remuneration."

It should be remembered that the obligatory status of Tajweed is not specific to Salaah only, rather it is Fardh whether in Salaah or out of it i.e. at all times.

Proof by اجماع (Consensus)

The fardhiyat (obligatory status) of Tajweed has been established through اجماع (consensus) as well. That is, from the era of Nabi-e-Kareem ﷺ up to the present time, all the

Qurra and Ulema are unanimous of the fact that it is Fardh (obligatory) to read the Qur'aan with Tajweed.

Allâmah Jazri in his An-Nashr, Abu Abdullaah Nasr in his kitaab Al-Mowdhah, Hafiz Jalâlud-deen Suyuti in his Itqân, Hafiz Ahmed Qastalâni in his book Latâ'iful-Ishârât, and many other Qurra and Ulema are among those who have acknowledged the fardhiyat (incumbency) of Tajweed.

This source of proof too, like the above two, is an authoritative one from which the Ulema have deduced the fardhiyat (incumbency) of Tajweed.



Errors

Errors which could occur whilst reciting the Qur'aan

Mulla Ali Qari رحمه الله has mentioned that errors made while reciting the Qur'aan are of two types;

1) **لحن جلي** (Major error) and 2) **لحن خفي** (minor error).

لحن جلي

✦ **لحن جلي** are such errors, which affect the letters directly, either by changing the letter or harkat, or by adding or deleting a letter, whether the meaning of the word is altered or not.

Types of **لحن جلي** are as follows;

- i. To read one letter in place of another;

Examples: to read **اسم** (name) in place of **اثم** (sin), to read **الهدم** (reduction of heat) instead of **الحمد** (all praise), or to read **وَأَنْهَرْ** (scold) instead of **وَأَنْحَرْ** (slaughter), to read **سَيْف** (sword) in place of **صَيْف** (summer), to read **عَسَى**

(probably) instead of **عصى** (he disobeyed), to read **كَلَبٌ** (dog) instead of **قَلْبٌ** (heart), or to read **كُلُّ** (eat) instead of **قُلْ** (say) etc.

ii. To add a letter to a word;

Examples: to read **فَعَلَا** (they two did) instead of **فَعَلَ** (he did), similarly to read an **الف** in words such as;

أَمْسَكْنَ, لَيَعْلَمُونَ, فَوَسَطْنَ, فَأَكْثَرْنَ etc.

iii. To omit a letter from a word;

Examples: to read **لَيَعْلَمُونَ** (he certainly knows) instead of **لَا يَعْلَمُونَ** (he does not know), or to read **يُقْنُونَ** instead of **يُوقِنُونَ** etc.

iv. To read one harkat in place of another;

Examples: to read **إِيَّاكَ** instead of **إِيَّاكَ**, or to read;

إِبْرَاهِيمَ رَبَّهُ instead of **إِبْرَاهِيمَ رَبَّهُ**, or to read **أَنْعَمْتُ** instead of **أَنْعَمْتُ** etc.

v. To read a harkat in place of a sukoon;

Examples: to read **أَنْعَمْتُ** instead of **أَنْعَمْتُ**, or to read **خَلَقْنَا** (he created us) instead of **خَلَقْنَا** (we created) etc.

vi. To read a sukoon in place of a harkat;

Examples: to read صَدَقْنَا (we indicated the truth) instead of صَدَقْنَا (he told us the truth), or to read وَعَدَ اللَّهُ (the promise of Allaah) instead of وَعَدَ اللَّهُ (Allaah promised) etc.

Other errors included in لحن جلی are;

- a. To read the harakât مجهول i.e. in a passive voice.
- b. To only make one alif madd in مَدَّ متصل and مَدَّ لازم
- c. Not to make ghunna in that ميم مشدد and نون مشدد in which the tashdeed is أصلي (original).
- d. خلط في الروایت to read in another وجه or riwâyat after having adopted a specific riwâyat or Qirâ'at in one recitation.

To perpetrate or listen to any of the لحن جلی is a major sin and Haraam.¹ This is so because لحن جلی causes distortion in the Qur'aan through the changing of letters. At times due to changing of the meaning, the salaah too become nullified.

¹ کمال الفرقان - قاری محمد طاہر رحیمی

لحن خفي

- ✦ **لحن خفي** are such errors which affect the letters indirectly i.e. not to read with those rules which are formulated by the meeting of two letters or which are derived from the **صفات لازمه**.

لحن خفي are those errors which are found when any of the rules of **صفات عارضه** are not read.

صفات عارضه are those rules which increase and enhance the beauty of the Qur'aan.

Examples: To read with **ترقيق** instead of **تفخيم**, to read with **قصر** instead of **ادغام**, **اخفاء** and **اقلاب**, to read with **قصر** instead of **ماد**, or to read with **مد** instead of **قصر**. Similarly to read with **تحقيق** instead of **تسهيل**, to read with **تسهيل** instead of **تحقيق**, to read without **اماله** where **اماله** has to be read, or to read with **اماله** where there is no **اماله** etc.

To perpetrate or listen to any of the **لحن خفي** is a minor sin and makrooh. According to the **قراء** it is necessary to refrain from the **لحن خفي** as well.

It must be known that it is the right of the Qur'aan that **no** errors be committed at all, whether minor or major.

The Mode and Pace of Recitation

The pace and speed with which the Qur'aan can be recited are of three types;

a) The ترتيل or تحقيق mode is to recite in a measured and slow pace so as not to be in a hurry, in which the madd generally is extended to its fullest, the ghunnâ and ikhfâ is complete, and also to pause on all relevant places of stopping.

This mode of recitation is generally read so that the meaning of the Qur'aan could be understood more easily and also to perfect the recitation through learning and teaching.

b) The حدر mode is to recite in a quick and fast pace, together with always keeping in mind the rules of Tajweed.

This mode of recitation is generally adopted when a person intends to memorize the Qur'aan or wants to complete a recitation e.g. to complete a juz (para) or two as in Taraweeh or during ones personal recitation etc.

c) The تدوير mode is to recite at a moderate pace between Tarteel and Hadar. This mode is generally adopted in the Fardh Salâh.

The Preferred Mode

According to some Ulema, to recite in the Hadr mode is preferable, because by reciting at a fast pace more letters of the Qur'aan are read which gains a person more reward. This has been substantiated by the Hadeeth of Hadhrat Abdullaah ibn Mas'ud رضي الله عنه in which he reports that Nabi-e-Kareem ﷺ said, "Whoever recites one letter of the Qur'aan for him is one reward, and one reward equals to ten the like thereof." (*Tirmizhi*).

However, Allaamah Jazri رحمه الله writes in An-Nashr that, according to the pious predecessors, the preferred mode is Tarteel, even though fewer letters are read. The reason for this is that when reading at a slow pace one gets the opportunity to understand and ponder over the meanings of the Qur'aan.

To become a proficient reader in any of the three modes it is imperative and necessary that one firstly acquires the services of an expert Ustaadh, and secondly one makes an all-out effort to correct the recitation by practicing and making mashq.

Etiquette to be Applied during Recitation

One) ترتیل Tarteel – To recite the Qur’aan with measure, taking into consideration the rules of Tajweed.

Two) تجويد Tajweed – To articulate the letters correctly from their makhârij according to the Arabic dialect, taking into consideration the Sifaat-e-Lazimah and Sifaat-e-Aaridhah.

Three) تبیین Tabyeen – To pronounce the letters clearly, distinctly and independently.

Four) ترسیل Tarseel – To articulate each letter complete, thereafter to proceed to the next letter, and then to the next and so on.

Five) توقیر Tawqeer – To recite the Qur’aan with devotion, sincerity and concentration.

Six) تحسین Tahseen – To recite the Qur’aan in a beautiful tone, taking into consideration correct pronunciation.

Attributes which are to be Discarded during Recitation

One) تمطيط – Tamteet – To exaggerate in the slow reading of the Qur’aan. It is Makrooh to do so.

Two) تخليط – Takhleet – To read so fast, resulting in the letters and words being distorted. It is Haraam to recite in this manner.

Three) ترقيص – Tarqees – To waver the voice unnecessarily during recitation. It is Makrooh to do so.

Four) تطريب – Tatreeb – To make madd where there is no madd, and to recite the Qur’aan in a singing tone. It is Haraam to do so.

Five) تحزين – Tahzeen – To recite in a crying tone although the heart is void of sorrow or fear. This is reprehensible because it is a sign of show and ostentatiousness.

Six) تقطيع – Taqti’ – To read the letters and words with pauses and breaks, causing them to be disjointed from one another. To do so is Haraam.

Seven) تنفیش - Tanfeesh - To read the Harakât incomplete. It is Makrooh to do so.

Eight) تمضیغ - Tamdeegh - To chew the letters and words when reciting to the extent they become distorted and unclear. It is Makrooh to do so.

Nine) تطنین - Tatneen - To recite all the letters and words of the Qur'aan with a nasal sound. If this is so due to health reasons etc. then it will be Makrooh, otherwise Haraam.

Ten) تهمیز - Tahmeez - To read with the sound of اء - Hamza in all letters. It is Haraam to do so.

Eleven) تعویق - Ta'weeq - To stop in the middle of a word, and continue thereafter. It is Haraam to do so.

Twelve) عنعنه - An'anah - To read the letters producing the sound of ان ع - Ayn. It is Haraam to do so.



Chapter on استعاذه (Isti'âzhah¹) and بسملة Basmalah²

Discussion on Isti'âzhah

Isti'âzhah, unanimously, is **not** part of the Qur'aan. It is a du'a which is read before commencing the recitation of the Qur'aan.

Isti'âzhah should be read only when reciting the Qur'aan, and not before reading any other kitaab or book.

Note: Isti'âzhah will always be read silently in Salâh.

When commencing the recitation of the Qur'aan, the Isti'âzhah should be read due to the edict of the ayat;

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ (سورة النحل)

Translation: 'When you do intend reciting the Qur'aan then seek Allaah's protection from shaitaan the rejected one.'

¹ Isti'âzhah is to read اعوذ بالله من الشيطان الرجيم. It is also called تعوذ.

² Basmalah is to read بسم الله الرحمن الرحيم. It is also called Tasmiyah.

The Decree and Ruling regarding the Isti'âzhah

Isti'âzhah according to the majority of Qurra and Ulema is Sunnat¹.

Some Qurra have interpreted this as **سنت مؤكده عيني**² which means that it is an emphasized sunnat which has to be read by every individual before commencing the recitation of the Qur'aan.

Mullâ Ali Qâri رحمه الله says that the proof and the reason why the **تعوذ** is Mustahab (Sunnat) is because the tilâwat (recitation) of the Qur'aan itself being the objective, is mustahab, hence Isti'âzhah, a prelude to the tilâwat will also be mustahab.

There are some Ulema however like Imâm Thauri and Hadhrat Atâ رحمه الله who maintain that the Isti'âzhah is Wajib (obligatory) to read, because of the apparent ruling of the above ayat.³

¹ اتحاف

² كمال الفرقان - محمد طاهر رحيمي - مفيد القاري - محمد علي محمد عبد المنان

³ اتحاف

The Wording of the Isti'âzhah.

The preferred wording for Isti'âzhah is;

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

because of its resemblance to the wording of the ayat of Surah Nahl;

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ (سورة النحل)

Allâmah Abul-Hasan Sakhâwi رحمه الله has stated that it is the general view of the majority of the Ulema of the Ummat that the Isti'âzhah be read according to the above words.

Allâmah Abu-Amr Daani رحمه الله says, “The experts and proficient amongst the Qurra were in favour of the above wordings.”

This is the view of the four Imams of Fiqh as well.

Allâmah Jazri رحمه الله has narrated in his kitaab, An-Nashr, various Ahâdeeth substantiating the above;

Hadeeth 1;

Hadhrat Abdullaah ibn Mas'ud رضي الله عنه says, “I read to Nabi-e-Kareem ﷺ اعوذ بالسميع العليم. He told me “O Umme Abd read اعوذ بالله من الشيطان الرجيم, this is how I heard it from Hadhrat

Jibra'eel عليه السلام and he from Hadhrat Mikâ'eel عليه السلام and he from the Lauh-e-Mahfoozh.”

In another version of this Hadeeth the wording is;

اعوذ بالله السميع العليم

Hadeeth 2;

Abdullâh ibn Muslim ibn Yasâr رضي الله عنه says, “I read to Hadhrat Ubay ibn Ka'b رضي الله عنه ”اعوذ بالله السميع العليم“. He asked me, “From whom did you learn this?

Read اعوذ بالله من الشيطان الرجيم as Allaah I has commanded you.”¹

However due to the above-mentioned ayat being general in its purport, any wordings could be formulated for the Isti'azhah.

There could even be additions or deletions, for example;

اعوذ بالله السميع العليم من الشيطان الرجيم

اعوذ بالله من الشيطان

اعوذ بالله من الشيطان الرجيم انه هو السميع العليم

اعوذ بالله من الشيطان الرجيم ان الله هو السميع العليم

¹ النشر ج 1

اعوذ بالله العظيم من الشيطان الرجيم.

However the wording اعوذ بالله من الشيطان الرجيم is the more accepted and preferred one.

Should the Isti'âzhah be read Audibly or Silently?

There are three views as to whether the Isti'âzhah should be read audibly or silently:

First View;

It should be read aloud, whether the recitation of the Qur'aan is audible or silent, because the Isti'âzhah is a token, symbol and an outstanding feature related to the Qur'aan only, therefore, it is to be read audibly.

This is similar to Takbeer-e-Tashreeq and the Talbiyah which are read audibly on the days of Eid and Haj respectively, as they are tokens and symbols for their respective occasions.

Another benefit of reading the تَعَوَّذ audibly is that the listener becomes aware from the very beginning that the recitation is now going to commence, so that no part of it is missed.

This is in compliance to the command of the ayat;

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾ (سورة الاعراف)

Translation: And when the Qur'aan is being read then listen attentively, and be quite.

Furthermore, it is read audibly so as to differentiate between the Qur'aan and that which is not Qur'aan.

Second View;

It should be read silently, because Isti'âzhah is a du'a, which has to be made without raising the voice as is established from the purport of the following ayat;

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً (سورة الاعراف آية 55)

Translation: Call unto your Lord with humility and in silence. Similarly it is stated in the Qur'aan;

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخُفْيَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

(سورة الاعراف آية 205)

Translation: And remember Your Lord in Your soul with humility and silently, without raising your voices.'

Due to the above ayat's it is preferable to read the Isti'âzhah silently.

Similarly, it is reported in a Hadeeth that the du'â made silently is 70 (seventy) times more superior in virtue to the du'â made audibly.¹

¹ كنز العمال ج 2

Third View;

The Isti'âzhah should conform and be consistent with the recitation. If the recitation is audible than the Isti'âzhah too should be audible, and if the recitation is in-audible than the Isti'âzhah too should be in-audible. This is the unanimous and preferred view of the Qurra.¹

However the first two views will not be related to the Basmalah, because the Basmalah is linked directly to the recitation of the Qur'aan, whereas the Isti'âzhah is not directly linked to the Qur'aan.

Will the Isti'âzhah be read, بالوصل or بالفصل ?

There are two methods to read the Isti'âzhah if read at any place besides the beginning of a Surah;

The Isti'âzhah could be read;

a) بالفصل i.e. stopping on الرَّحِيم and reading the ayat separate.

Note: According to some Ulema it is preferable to recite the Isti'âzhah separately from the ayat, to indicate that it is not part of the Qur'aan.²

¹ نهاية القول المفيد — محمد مكي نصر - 307

² It is stated in Manârul Huda;

b) بالوصل i.e. joining الرَّحِيم with the ayat. However if at the beginning of the ayat there is an attributable name of Allaah or the word اللَّهُ itself, or a ضمير (pronoun) which refers to اللَّهُ then it will be preferable to read بالفصل.

The reason for this is that no disrespect should be shown nor an inappropriate meaning should be realized i.e. reading the attribute of shaitaan together with the attribute or name of Allaah ﷻ.

For example, when استعاده is read with continuity then one should not read thereafter اللَّهُ يَعْلَمُ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ

استعاده, etc. nor should one join the استعاده with a ضمير e.g. with وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ or وَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ etc.

اعلم انّ الاستعاذة يستحبّ قطعها من التسمية و من اول السورة لانّها ليست من القرآن

Discussion on the بسملة - Basmalah

Basmalah is to be read at the beginning of every Surah besides Surah Barâ't (10th Juz), whether the recitation is initiated from the beginning of the Surah, or when completing the previous Surah and starting the next or the same.

Basmalah in-between a Surah

The basmalah could be read when the recitation is initiated anywhere in-between besides the beginning of the Surah. This is to gain blessings and also to practise on the Hadeeth;

كَلَّ امرؤ ذى بالٍ لم يبدأ بسم الله فهو ابترا و اقطع
(رواه ابو داود و غيره و حسنه ابن الصلاح)

Translation: Any honourable act which is not commenced with the Blessed name of Allaah is void of blessings.

Note: The position and location for Bismillâh is the beginning of a Surah. Therefore, the Bismillâh read in this instance i.e. in-between, will be read to gain blessings as per the above Hadeeth.

Therefore, to recite Bismillâh is Mustahab (preferable) according to the majority of Qurra of Iraq and those countries to the East of Iraq, whereas according to the Qurra of Andalus

and those in the West i.e. Tunisia, Morocco etc, not to recite Bismillâh is Mustahab.

However, to read the Bismillâh is preferable and meritorious.

The reasons why the Tasmiyah will not be read at the beginning of Surah Taubah is as follows;

Firstly, because Bismillâh is not written in the script of the Qur'aan at the beginning of this Surat.

Secondly, It is neither narrated nor established from any of the Qurra.

Thirdly, at the beginning of this Surah are ayaat of Jihaad by which the anger of Allaah ﷻ manifests itself, and Bismillâh is an ayat of mercy. Hence, the two should not be combined.

Fourthly, During the era of Hadhrat Uthmân رضي الله عنه and the Sahâbah رضي الله عنهم, it could not be established with certainty whether Surah Anfâl and Surah Taubah are two separate Surahs or one, as the topic of Jihaad is discussed in both Surahs.

The Bismillâh under all circumstances will not be read at the beginning of Surah Taubah, whether the recitation is initiated from the beginning of the Surah or when joining Surah Anfâl with it.

There are some Ulema who state that it will be permissible to commence Surah Taubah with Bismillâh, but this is **not** the view of the majority.

The Reading of Isti'âzhah and Basmalah

The reading of Isti'âzhah and Basmalah and the beginning of a Surah could be done in any one of four ways;

- 1) قَفَّ وَ قَفَّ which is also known as فصل كل
- 2) صِلَّ وَ صِلَّ which is also known as وصل كل
- 3) قَفَّ وَ صِلَّ which is also known as فصل أوّل – وصل ثانى
- 4) صِلَّ وَ قَفَّ which is also known as وصل أوّل – فصل ثانى

Whilst reciting a Surah, a person leaves it, and continues the recitation in the middle of another, then neither Isti'âzhah nor Basmalah will be read.

However the Qurrâ and Ulema of Iraq and the East gave preference to the reading of the Basmalah, and the Qurrâ and

Ulema of Egypt and the West gave preference to its **not** being read.¹

Some Qurrâ and Ulema have discussed the Basmalah as follows that those Qurrâ who read it **بين السورتين** will read it in the middle as well like **قالون** etc. and those who do not read it **حمزة بين السورتين** will not read it in the middle as well like **حمزة** etc.²

If the commencement is in the middle of a Surah then to read Isti'âzhah is necessary and Basmalah will be optional. The Basmalah will not be read if taking into consideration that the middle of a Surah is not the location for the Basmalah. However to read it at this juncture will be preferable and meritorious due to the Hadeeth;

كَلَّ امرؤى بال لم يبدأ فيها بيسم الله فهو اقطع

In this instance only two ways are permissible, viz;

قِفْ وَ قِفْ which is also known as **فصل كل** 1)

¹ النشر للجزرى ج 1 ص 265 و غيث النفع للصفافسى ص 21

² النشر للجزرى ج 1 ص 265 و غيث النفع للصفافسى ص 21

صِلْ وَقِفْ which is also known as وصل أوّل – فصل ثانى 2)

Note: The reason the Basmalah is not joined to the ayat is because in this instance it is a non-Qur'aan verse. To join a non-Qur'aan verse to the Qur'aan is not permissible.

When completing one Surah and commencing the next then any one of the following three methods are permissible, viz.;

قِفْ وَقِفْ which is also known as فصل كل

This is the preferred view of سيّد جعبرى رحمه الله عليه

قِفْ وَصِلْ which is also known as فصل أوّل – وصل ثانى

This is the preferred view of مكي رحمه الله عليه

صِلْ وَصِلْ which is also known as وصل كل

Note 1: The fourth method i.e. فصل ثانى – وصل اول will not be permissible, because in this instance Basmalah will be linked to the previous Surah, and also the beginning of the following Surah will be without Basmalah.

This is not the case in وصل كل even though the Basmalah is connected to the previous Surah and consequently it is connected to the following Surah as well.

Note 2: Completing a Surah and commencing Surah Taubah could be done in three ways viz. **وصل - وقف - سكته**. However **وقف** is preferable.

Note 3: It will be preferable to read the **بسمه ,استعاذه** and the following nine (9) Surahs as **فصل كل**;

محمد - القيمة - عبس - المطففين - البلد - البينة
التكاثر - الهمزة - اللهب

Note 4: In the following eleven Surahs to read either **وصل** or **فصل اول - وصل ثانى** will be preferable;

الفاتحة - الانعام - الكهف - الانبياء - سبا - فاطر
القمر - الرحمن - الحاقة - العلق - القارعة

Chapter on Makhârij

Makhârij of Letters (Huroof)

حرف – Harf (letter), generally means edge, part. Harf is known as such because it is part of a word.

Technically, harf (letter) is a sound which is produced by pronouncing a letter from a designated place, with specific attributes such as hardness, softness, high tone, low tone, full-mouth, empty-mouth etc.

To have the ability to articulate specific sounds is unique with human-kind whereby men expresses himself.

Harf is of two types;

a) حرف اصلي (asli) is such a letter which does not extend (is not pronounced) beyond its original Makhraj and Sifât.

b) حرف فرعى (far'ie) is the opposite of the above i.e. the letter is pronounced between two makhârij.

The حروف اصلية

The حروف اصلية according to Allâmah Jazri رحمه الله are 29. This is also the view of the بصريين.

Fakhruddien Jâbardi رحمه الله in his kitaab Sharh-ul-Kifâyah and Allâmah Tibi رحمه الله in his kitaab Al-Mofeed hold the same view.

On the other hand the view of Mubarrad Nahwi رحمه الله is that the حروف اصلية are 28, he maintains that the الف is pronounced from the makhraj of همزة.

مخارج - Makhârij

Definition of Makhraj

The common and general meaning of makhraj is a place of exit, an outlet.

Technically makhraj is

وهو موضعُ خروجِ الحرفِ أي حيزٌ مَوْلَدٌ للحرف

The specific place and spot from where a letter originates, and is articulated i.e. the place where the letter is founded.

Makhraj is of Two Types;

a) **Makhraj محقق** (Muhaqqaq) is when a letter is pronounced from a specific, designated place.

Muhaqqaq letters are pronounced from three root areas;

- 1) The throat in which there are three makhârij
- 2) The mouth in which there are ten makhârij
- 3) The lips from which there are two makhârij.

b) **Makhraj مقدر** (Muqaddar) is when a letter won't be pronounced from a specific, designated place;

These are 1) خيشوم (nostrils), and 2) جوف (emptiness of the mouth) which in both cases are not a specific makhraj.

How many Makhârij are there?

In reality each letter is independent and distinct because each letter is pronounced from its own makhraj and has its own sound. However because the makhraj of certain letters are so close to one another, thus various letters have been grouped into one makhraj.

There are three views regarding the count of the Makhârij of the letters.

- 1) According to Khalil ibn Ahmed Nahwi رحمه الله who is the ustaadh of Sibawaih, the makhârij of the letters are **seventeen** i.e. one makhraj from جوف (the emptiness of the mouth), three from the throat, ten from the tongue or mouth, two from the lips and one from the خيشوم (the nostrils). This is also the view of Abu Muhammed Makki رحمه الله, Abul-Qasim Huzli رحمه الله, Abul-Hasan Shuraih رحمه الله and

the majority of Qurra and Ulema. Allaamah Jazri رحمه الله holds the same view.

- 2) According to Sibawaih رحمه الله and his students and followers there are **sixteen** makhârij. He did not count the letters of (الف, واو, يا) جوف as separate, but included them with their original i.e. الف with همزه, واو maddah with واو mutaharrik and ياء maddah with ياء mutaharrik. This view is held by Allâmah Shât.bi رحمه الله as well. So, one less from seventeen gives you sixteen makhârij.

- 3) According to Ibn Ziyâd Al-Farra رحمه الله, Muhammed ibn Mustaneer رحمه الله, Ibn Kaisân رحمه الله and others there are **fourteen** Makhârij.

They grouped the letters لام'نون'راء together as being read from one makhraj, taking into consideration the closeness of the three letters. Two less from sixteen gives you fourteen makhârij.

However, according to the research of Hafiz Abu Shâmmah رحمه الله each letter is pronounced from its own independent makhraj. However, because certain letters are articulated so close to each other, they are grouped together as was mentioned before.

Based on this, some Qurra counted fourteen makhârij as Farra رحمه الله did. Others counted sixteen makhârij as Sibawaih رحمه الله did, and yet others counted seventeen like Khalil رحمه الله did and as his count is the most, the majority of Qurra and Ulema have opted for his view.

The Seventeen Makhârij

The First Makhraj is جوف (emptiness of the mouth). جوف is referred to the empty space in the mouth, from which the letters of madd are pronounced, which are three;

a) الف which is always saakin and is read without a jerk.

It always has a fat'hah before it e.g. مَا - لَا - إِذَا etc.

b) واو saakin before which there is a dhammah,

e.g. ثُوْبُوا - قُوا - ذُوْقُوا - أُودُوا - قُولُوا etc.

c) ياء saakin before which there is a kasrah,

e.g. لِيْ أَبِيْ - إِيْ وَرَبِّيْ - فِيْ etc.

The examples of all three letters of madd together are;

أَوْتَيْنَا - أُودَيْنَا - نُوحِيْهَا

The letters of madd are pronounced from the empty space in the mouth.

The letters of madd are known by various names;

1) مدده (maddah) because in the Qur'aan, madd is made only on these letters. The madd in these letters is essential. Without madd the letter will not exist.

2) هوائيه (hawâ'ieyah) because they end off in the air section in the mouth when pronounced.

3) جوفيه (jowfiyah) because they are read from the emptiness of the mouth.

4) حروف علت (huroof-e-illat) they are referred to by this term at all times. Whether they are mutaharrik or saakin, and whether the harkat before is corresponding or not.

Note: The sound of the letters of madd differentiate from one another by the opening of the mouth to pronounce the الف, by drooping the mouth downwards to pronounce the ياء, and by making the lips round to pronounce the واو.

All letters besides madd are pronounced in proportion to their makhraj, however in the letters of madd there is flexibility. They could be either lengthened or shortened, because of which madd is possible.

The second makhraj is اقصى-الحلق (aqsal-halq) the portion of the throat closest to the chest. The ه and ء is articulated from here, first the ء then the ه

Note: The ء should be pronounced distinctly with a hard tone together with the qualities of Jahr and Shiddat.

The ه is a weak letter. Hence care should be taken that it is pronounced clearly and distinctly.

The third makhraj is **وسط الحلق** (wastul-halq) the center of the throat. The ع and ح are articulated from here, first the ع and then the ح

Note: The ع and ح should be pronounced sharply. These two letters are found only in the Arabic language, therefore care should be taken that they are pronounced correctly.

The fourth makhraj is **ادنى الحلق** (adnal-halq) the portion of the throat closest to the mouth. The غ and خ is articulated from here, in that sequence.

Note: Both these letters should be pronounced distinctly and should not be confused with one another,

e.g. يَغْشَى and يَخْشَى

The above six letters are known as Huroof-ul-Halq, as they are articulated from the throat.

The fifth makhraj is that of ق. It is articulated when the extreme back portion of the tongue meets the palate.

Note: The ق should be pronounced with the qualities of Jahr, Shiddat, Isti'la and Qalqalah

The sixth makhraj is that of ك. It is articulated when the back portion of the tongue meets the palate.

Note 1: The tongue will be divided into two, the front half and the back half, the back half will also be divided into two. The ق is pronounced from the back quarter of the back half of the tongue which is known as **اللسان اقصى اعلى** and the ك is pronounced from the front quarter of the back half of the tongue which is known as **اللسان اقصى اسفل**.

The two letters ق and ك are known as **لهاتيه** - the uvula letters.

Note 2: The ك should be pronounced with both the qualities of Shiddat and Hams.

The seventh makhraj is that of ج ش ي. They are articulated when the center of the tongue meets the palate.

Note 1: The ي referred to here is ي mutaharrik and ي leen.

The three letters ج ش ی are known as شجریه as they are read from the center of the mouth which is the spread-out portion and the open area in the mouth.

Note 2: The ج should be pronounced with the qualities of Shiddat and Qalqalah. The ش should be pronounced with the qualities of Rikhâwah and Tafash-shee.

Discussion on the Teeth

At this juncture, it is necessary to discuss the teeth because majority of the letters mentioned hereafter are pronounced by the involvement of the teeth.

It should be known that commonly men have thirty-two teeth, sixteen in the upper jaw and sixteen in the lower jaw. The letters are generally pronounced with the involvement of the teeth of the upper jaw.

The four anterior teeth are the ثنایا (Thanâyâ), the two upper teeth are known as the ثنایا علیا (Thanâyâ-Ulyâ – Upper Central Incisors), and the two bottom teeth are known as the ثنایا سفلی (Thanâyâ-Suflâ – Lower Central Incisors).

Alongside the Thanâyâ on each side are the رباعی (Rabâ'ie – Lateral Incisors), which are four. Thereafter on each side of

the Rabâ'ie are the **أنياب** (Anyâb - Canines), which are also four.

Twenty teeth then remain which are known as the **اضراس** (Adhrâs). Next to the Anyâb on each side are the **ضواحك** (Dhawâhik - First Premolars), which are four. Thereafter, there are twelve teeth the **طواحن** (Tawâhin - Second Premolars and First & Second Molars), six on each jaw, three on each side of the Dhawâhik. Then there remains the **نواجز** (Nawâjiz - Third Molars), which are four, one on each side of the Tawâhin.

The eighth makhraj is that of **ض**. It is articulated when the back, upturned edge of the tongue meets the roots of the Adhrâs Ulyâ (upper molars and pre-molars - the roots of the five back teeth).

Note 1: It is generally easier to pronounce the **ض** from the left side because the upper jaw leans more towards the left of the mouth, giving more space for the **ض** to be pronounced, although it could be pronounced from the right side, or from both sides simultaneously.

Note 2: The letter ض is known as حافيه, because it is articulated from the side of the tongue.

Note 3: The letter ض is one of the most difficult letters to pronounce. Hence, many people pronounce it differently and incorrectly. Some read it as a ظ, others read it as a د with a full mouth as is the case generally here in South Africa and the English-speaking world, and many other ways, which are all improper. Therefore, it is imperative that the assistance of a qualified person be acquired, to teach and demonstrate to one the correct pronunciation of the letter ض.

The closest comparison the ض has with any letter is with the letter ظ and that too, only as far as sifaat (qualities) are concerned, because both the letters are common in all qualities, besides the quality of استطالت. However, as regards to makhraj they are pronounced from different parts of the mouth, hence, the ظ is pronounced from the front and the ض from the back of the mouth.

Qari Abdur-Rahmaan Illahabaadi¹ has explicitly written in his kitaab فوائد مكيه the makhraj of ض to be the back edge of

¹ The author of فوائد مكيه

the tongue when meeting the roots of the اضراس. The distinctive qualities for ض and ظ are استعلاء and اطباق by which these two letters will be read with تفخيم (full mouth). Similarly, together with the above two qualities, the remaining qualities too are common in ض and ظ, besides استطالت which is specific with ض.

Therefore, the two letters will sound different with regards to their makhraj, however with regard to their qualities they will sound similar, except for the quality of استطالت in ض.

The ninth makhraj is that of ل. It is pronounced when the edge of the tongue meets the gums of the dhâhik, naab, rabâ'ie and thanâya.

Note: The ل could be pronounced from the right side of the mouth or the left side or from both sides simultaneously which generally is easier.

The tenth makhraj is that of ن. It is articulated when the edge of the tongue meets the gums of the naab, rabâ'ie and thanâya.

The eleventh makhraj is that of ر. It is articulated when the front edge of the tongue together with the immediate top meets the gums of the thanâya and rabâ'ie.

The three letters ر ل ن together are known as **طرفيه** because they are pronounced from the edge of the tongue.

The twelfth makhraj is that of ت د ط. They are articulated when the tip of the tongue meets the roots of the thanaya-ulya i.e. the tip of the tongue will be placed in the cavity of the roots of the two front teeth.

They are known as **نطعيه** as they are pronounced from the cavity between the two front teeth.

Note: The ت should be pronounced distinctly from its makhraj and not pronounced like the letter (t) in English. The ط should be pronounced distinctly with the qualities of Isti'lâ, Itbâq and Qalqalah.

The thirteenth makhraj is that of **ز س ص**. They are articulated when the tip of the tongue is placed between the thanaya-ulya and thanaya-sufla.

They are known as **أَسْلِيه** as they are pronounced from the sharp tipped portion of the tongue.

Note: The **ص** should be pronounced distinctly with the qualities of Isti'lâ and Itbâq and not as a **س** with an empty mouth.

The fourteenth makhraj is that of **ث ذ ظ**. They are articulated when the tip of the tongue meets the edge of the thanaya-ulya.

They are known as **لِثْوِيه** as they are pronounced from the two front teeth, which are attached to the top gums, which in turn is known as **لِثَة**.

Note: The **ظ** too should be pronounced distinctly with the qualities of Isti'lâ and Itbâq and not as a **ذ** with an empty mouth.

The fifteenth makhraj is that of ف. It is articulated when the inner center of the bottom lip touches the edge of the thanaya-ulya.

The sixteenth makhraj is that of ب م و. They are articulated when both the lips meet.

Note: The ب will be pronounced when the wet portion of the lips meet. Hence it is called بحرى (the wet letter). The م will be pronounced when the dry portion of the lips meet. Hence it is called برى (the dry letter). The و is pronounced by the incomplete meeting of the lips i.e. the center of the lips will be open and round.

The four letters ف ب م و are known as شفويه as they are pronounced from the lips.

The seventeenth makhraj is that of غنه. It is pronounced from the upper passages of the nostrils.

Note 1: This is found in the اخفاء of noon sâkin and tanween, where the sound of the noon is transferred from the mouth to the nasal passage.

Generally the صفات (qualities) of all letters are pronounced together with the letters in the same makhraj and spot, unlike the اخفاء which is pronounced independently from the makhraj of noon i.e. it is pronounced from the nasal passage, away from the makhraj of noon.

Note 2: Although the tongue meets the makhraj of ن in the state of اخفاء albeit slightly, the major part is pronounced from the nasal passage. Therefore the nasal passage is stipulated as the makhraj.

Note 3: Question: Ghunnâ is a sifat, then why is it mentioned in makhârij? The definition of ikhfâ is given thus;

هِيَ صَوْتُ اغْنٌ شَبِيهٌ بِصَوْتِ الْغَزَالَةِ إِذَا ضَاعَ وَلَدُهَا
مَجْهُورٌ لَطِيفٌ لَا عَمَلَ لِلَّسَانِ فِيهِ¹

Translation: Ghunnâ is a humming sound produced in the upper passages of the nose which resembles that of a buck which it makes when looking for its lost calf, which is loud and subtle, and there is no involvement of the tongue.

Answer: The ghunnâ referred to here is that of نون مخفی (the letter of ikhfâ) and not merely the sifat of ghunnâ. Therefore,

¹ كمال الفرقان — قارى محمد طاهر رحيمى

the makhraj of the letter of ikhfâ is discussed here and not the sifat.

According to Shârih Yamâni رحمه الله ghunnâ is of two types,

- 1) غنه صفتي which is found in نون and ميم mushaddad and also when Idghâm of these letters takes place.
- 2) غنه حرفي which is found in the نون مخفي i.e. the letter of ikhfâ, and in the نون مدغم of the ادغام ناقص, and which is also found in the ميم مخفي

In the above case the نون مخفي is referred to.¹

Note 4: Objection: The definition of اخفاء according to some Qurrâ is as follows;

هُوَ حَرْفٌ خَفِيَ يَخْرُجُ مِنَ الْخِشُومِ وَلَا عَمَلٌ لِلِّسَانِ فِيهِ

Trans: It is a hidden letter produced from the nasal passage and there is no involvement of the tongue during its pronunciation.

From the above it is understood that there is no involvement at all of the tongue. Is this correct?

Answer: The negation referred to here is not a complete one, but rather a restricted one, which means that the

¹ كمال الفرقان — قارى محمد طاهر رحيمى

involvement of the tongue is not a complete one as is the case when reading the ن with اظهار.

Mullâ Ali Qâri رحمه الله says;

وان النون المخفأة مركبة من مخرج الذات و من تحقق
الصفة في تحصيل الكمالات

Trans: The نون مخفى will be pronounced from its makhraj i.e. the edge of the tongue when meeting the gums together with the sifat of غنه for the اخفاء to be complete.

Note 5: If the tongue does not touch the makhraj of the نون at all, and the sound goes direct to the nasal passage, then in the process a letter of madd will be produced, which is not correct.

The حروف فرعية – Huroof-e-Far’iyah

A harf-e-far’ie is such a letter which is pronounced between two makhârij.

In the riwâyat (narration) of Hafs رحمه الله there are five (5) حروف فرعية (Huroof-e-Far’iyah).

1) الهمزة المسهّلة – **Hamza-e-Musahallah** is that Hamzah in which Tas’heel is made.

Note 1: Tas’heel means to read the Hamzah between its makhraj and the makhraj of the Harf-e-Illat, which corresponds to the harkat which is on the Hamzah.

In the riwayat of Hafs رحمه الله there is only one place in the Qur’aan in which Tas’heel is Wajib i.e. **ءَآءَجَمِيَّ**.

There are three other words in which Tas’heel is Jaa’iz;

i.e. **ءَآلَدَّكَرَيْنَ** – **ءَآلَلَهُ** – **ءَآلَثْنَ** the second وجه (method) being Ibdaal.

Note 2: When reading with tas’heel the quality of shiddat is taken out from the همزة

2) **الالف المائلة - Alif-e-Mumâlah** is that الف in which Imâlah is made.

Note: Imâlah means to lean the Fat'hah towards the Kasrah, and the Alif towards the Yaa.

Imâlah is of two types,

a) Imâlah Kubra, when the Fat'hah leans more to the Kasrah, and the Alif leans more towards the Yaa.

b) Imâlah Sughra, when the Fat'hah leans less towards the Kasrah, and the Alif leans less towards the Yaa.

Note 1: According to the riwâyat of Hafs رحمه الله there is only one place in the Qur'aan in which Imâlah is made i.e. مَجْرِمَهَا in Surah Hud.

Note 2: There is no Imâlah Sughra in the Qur'aan according to the riwaayat of Hafs رحمه الله.

3) **الالف المفخمة - Alif-e-Mufakha-mah** is that Alif which is read with a full-mouth due to the مفخم letter before it.
e.g. أَصَاءَتْ - وَلَا الصَّالِّينَ - قَالَ etc.

4) **الراء المرققة - Raa-e-Muraqqaqah** is that Raa which is read with an empty mouth.

Note: The راء originally is a مفخم letter.

5) **الغنة - Ghunnah** of ن and م when Ikhfa and Idghaam-e-Naqis is made.

Note: There are three more Huroof-e-Far'iyah, which are read in other روايات (narrations). They are as follows:

1) **Saad-e-Mushammamah - الصاد المشممة** is to read the صاد and زا together, in such a manner that the quality of Isti'la and Itbâq remains in the ص, and so does the quality of Jahr in زا e.g. الصَّراط etc.

2) **Yaa-e-Mushammamah - الياء المشممة** is to fuse and mix the Dhammah with a Kasrah before the ياء, the portion of the Dhammah will be articulated first before the Kasrah. e.g. in قِيلَ and غِيضَ etc.

3) **Laam-e-Mufkh-kham - اللام المفخمة** is that لام which is read with a full-mouth.

Note: The لام originally is a مرقق letter.



Chapter on Sifâtul-Huroof

صفات – Sifât is the plural of Sifat.

صفت – Commonly, sifat is an imaginary and visionary effect found in an object. It cannot exist independently, or separately. For example, the colour of cloth, or the faculty of knowledge. Both these attributes are found inherently in material and a person respectively, and not separately.

Technically, sifat is that attribute which is applied to a letter in regards to high tone, low tone, softness, hardness, full-mouth, and empty-mouth etc. Sifat is a description of various aspects of a letter as mentioned above.

Ibnul Jazri رحمه الله and Mâzni رحمه الله say that those letters which are grouped together in one makhraj are distinguished from one another through the Sifât.

Rummani رحمه الله writes that for example if the sifât of Itbâq and Isti'la were not found in the letter ط, then it would have been pronounced either as a د or ت. Similarly, a ظ would be read as a ذ, and a ص as a س etc.

From the above discussion we come to realise the importance and benefits of the Sifât, which could be summarized as follows:

- 1) The sifât are the distinguishing factor between those letters which are found in one makhraj e.g. ت د ط.
- 2) Through Sifât we come to recognize as to which letter is the weaker one and which is the stronger one. The advantage of this becomes apparent when making Idghâm, because the Idghâm of a strong letter cannot take place into a weak letter.
- 3) The sifât embellishes and epitomizes the beauty of a letter.

Anecdote

It is written that once a Mu'tazili¹ had a debate with Imâm Abu Hanifa رحمه الله. In the debate Imâm A'zam asked him whether he was acquainted with the science of Tajweed. The Mu'tazeli replied in the affirmative.

¹ A Mu'tazili a person belonging to the Mu'tazila sect. One of their famous beliefs is that man is the creator of his own actions, and not because of the decree of Allaah ﷻ.

Imâm Abu Hanifa رَحِمَهُ اللهُ then asked him to pronounce the letter ب, which he promptly did. He was then asked to pronounce the letter ح, which he did perfectly.

Imâm A'zam رَحِمَهُ اللهُ then told him, “If you, according to your belief, are the creator of your own actions (as is the belief of the Mu'tazila sect), then pronounce the letter ب from the makhraj of ح and vice versa.” He obviously could not do so. He was left dumbfounded and bewildered.

Sifât are of Two Types

1st) The first is لازمہ (Lâzimah), which is also known as ذاتیہ (Zhâtiyah), ممیزہ (Mumayyezah) and مقومہ (Muqawwamah).

2nd) The second is عارضہ (Aaridhah). This will be discussed later, ان شاء الله.

The definition of Sifat-e-Lâzimah is discussed hereunder as follows;

- a. Sifat-e-Lâzimah is that sifat which is always found in the letter.

- b. If the appropriate sifat is not applied the letter either becomes concocted, changes to another Arabic letter, or changes to a letter of another language.
- c. The letter in which the sifât is applied will be read clear and distinct according to the recitation of the Arabs.

The count of The Sifât-e-Lazimah

The opinions of the Qurra and Ulema differ with regards to the count of the Sifât.

Allâmah Barkawi رحمه الله has counted fourteen (14) Sifât in his kitaab ‘Ad-Durarul Yateem’ which the author of فوائد مكيه Qâri Abdur-Rahmân Ilâhâbâdi رحمه الله has also adopted. Others such as Imâm Sakhâwi رحمه الله have counted sixteen (16) Sifât, whilst others have counted upto forty-four (44) Sifât. Allaamah Jazri رحمه الله and majority of the Qurra have opted for seventeen (17) Sifât.

The Sifât are of Two Types;

i. – Sifât-e-Mutadhâddah صفات متضاده

Those Sifât which have opposites, and are approved and discussed by the Qurrah. These consist of five pairs, which are as follows:

1	جهر	Jahr	&	همس	Hams
2	شدّت	Shiddat	&	رخاوت	Rikhâwat
and	توسط	Tawassut	is common between the two		
3	استعلاء	Isti'la	&	استفال	Istifâl
4	اطباق	Itbâq	&	انفتاح	Infitâh
5	اصمات	Ismât	&	اذلاق	Izhlâq

From the above pairs, the first is strong and the second is weak.

We will now discuss the Sifât in detail, ان شاء الله

The first quality; جهر - Jahr

The dictionary meaning of Jahr is to announce and proclaim.

Technically, Jahr means to pronounce the letters (of **مجهوره**) with such firmness and high tone that the breath does not continue to flow in the makhraj.

In Jahr the segment of the voice is greater, and that of the breath less.

Jahr is a strong quality.

There are nineteen letters of Jahr, which are;

عَظَمَ وَزَنُ قَارِيٍّ ذِي غُضٍّ جِدَّ طَلَبَ

The second quality; **همس** – Hams

*The dictionary meaning of **Hams** is to conceal.*

Technically, Hams means to pronounce the letters with such weakness that the breath continues to flow (in the letters of **مهموسه**).

In Hams the segment of the breath is more and that of the voice less.

Hams is a weak quality.

There are ten letters of Hams, which are;

فَحَثَّهُ شَخْصٌ سَكَّتْ

The third quality; شدت – Shiddat

The dictionary meaning of Shiddat is hardness.

Technically, Shiddat means to pronounce the letter with such hardness that the voice does not flow in the makhraj. This means that when the letter is read, it has a firm connection with the makhraj, due to which the voice is prevented from flowing (in the letters of شديده).

Shiddat is a strong quality.

There are eight letters of Shiddat, which are;

أَجْدُ قَطُّ بَكْتُ

The fourth quality; رخاوت – Rikhâwat

The dictionary meaning of Rikhâwat is softness.

Technically, Rikhâwat means to pronounce with such softness that the voice has the ability to flow in the makhraj.

There are sixteen letters of Rikhâwat, which are;

فَحَثَّهُ شَخْصٌ ذَسَزُ ضَظْغُ وَائِ

Note: There is a quality between Shiddat and Rikhâwat, known as Tawassut;

The dictionary meaning of Tawassut is to be in-between.

Technically, Tawassut is the quality which is found between Shiddat and Rikhâwat, which means not to pronounce the letter so hard as to let the voice end off in the makhraj, as in Shiddat, nor so soft as to let the voice flow in the makhraj, as in Rikhâwat.

There are five letters of Tawassut, which are;

لَيْنُ عُمَرُ

Summary on the above four Sifât;

Regarding the flow and holding of the breath and the voice, the letters are categorised into four groups. 1) Hams; its feature being the flowing of the breath. 2) Jahr; its feature being the holding of the breath. 3) Shiddat; its feature being the holding of the voice. 4) Rikhâwat; its feature being the flowing of the voice. By the combination of Shiddat and Rikhâwat a fifth quality is created viz. Tawassut

Similarly, the letters too will be categorised into five groups according to the flow and holding of the breath and voice, which are as follows;

- a.** Those letters in which both the breath and voice remains flowing. They are the letters of Mahmusah and Rikhâwah, which are;

ف ح ث ه ش خ ص س

Due to Rikhâwat the voice in the letter will remain flowing, and due to Hams the breath will continue to flow at the end immediately after having read the letter.

- b.** Those letters in which both the voice and breath ends off. They are the letters of Shadidah and Maj'hurah, which are;

ء ج د ق ط ب

- c.** Those letters in which the voice remains flowing in the makhraj and the breath ends off. They are the letters of Rikhâwah and Maj'hurah, which are;

ض ظ ذ ز غ و ا ی

- d.** Those letters in which initially the voice ends, and thereafter the breath continue to flow. They are the letters of Shadidah and Mahmusa, which are;

ك ت

- e. Those letters in which the breath ends off, but the voice does not end off as in Shiddat nor does it flow in the letter as in Rikhwat. They are pronounced between the qualities of Shiddat and Rikhwat. They are the letters of Majhurah and Mutawassitah, which are;

ل ن ع م ر

Notes:

1) In the letters ت and ك the qualities of Shiddat and Hams will be read.

2) Although there seems to be an apparent contradiction between the two qualities read in the letters ت and ك in which at one and the same time the voice should be held back and the breath be allowed to flow.

The apparent contradiction is so because that voice is actually produced from breath which passes through the vocal cords. So, on the one hand the voice is held back because of Shiddat and on the other hand the breath continues to flow due to Hams.

3) The method of pronouncing the qualities of Shiddat and Hams in the letters ت and ك will be, to firstly, pronounce the

quality of Shiddat in which case the voice ends off. Thereafter, the quality of Hams will be pronounced in which the breath continues to flow.

4) Care should be taken when pronouncing the ت and ك as not to produce the sound of هاء at the end, especially when they are Saakin e.g. أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ أَكْثَرَ etc.

5) The letters are categorized into four groups with regards to the elasticity and time it takes to articulate.

- i. **آنى** are those letters which are articulated immediately without any delay. They are the eight letters of Shiddat;

اجد قَط بكت

- ii. **زمانى** are those letters in which there is a stretch and delay in their articulation. They are three letters of madd, the **غنه**, the **مفخم الف**, and the **الف** of **اماله**.

- iii. **قريب زمانى** in which lesser time is used to articulate. This is found in the letter **ض**

- iv. **قريب بائى** are those letters in which a little more time than the letters of **شديده** is taken to articulate. They are the following seventeen (17) letters;

خ ذ غ ط ح ظ ل ن ع م ر ص ف ش ز ه س

The letters يا and و او leen are also included.

The fifth quality; استعلاء – Isti’la

The dictionary meaning of Isti’la is to raise, height and elevation.

Technically, it means that the major portion of the tongue from the back will rise towards the palate, because of which the letters of Musta’liya will be pronounced with تفخيم (full-mouth).

There are seven letters of Musta’liya which are;

خ ص ض ط ظ ق ط

The sixth quality, استفال – Istifâl

The dictionary meaning of Istifâl is to remain low.

Technically, it means that the tongue will remain down in the mouth in its normal position, because of which the letters will be read with تَرْقِيق (empty-mouth).

The letters besides Musta'liyah are Mustafilah which are twenty-two as follows;

فَحَثَّهُ شَسَكَّتْ أَمَجَدَ لِنَ عُمَرُ ذَرَّ وَائٍ

The seventh quality, اِطْبَاق - Itbâq

The dictionary meaning of Itbâq is to meet and clasp.

Technically, it means that the centre of the tongue will meet and embrace the palate, due to which the letters are read with تَفْخِيم (full-mouth) to a greater extent.

There are four letters of Itbâq, which are;

ص ض ط ظ

Note: The effect of Isti'lâ and Itbâq is that the letters will be read with تَفْخِيم (full-mouth) by both lifting the back of the tongue towards the palate and by letting the centre of the tongue meet and embrace the palate in accordance to their respective qualities,

Note: No letter is read with **تفخيم** (full-mouth) by merely making the lips round.

The eight quality, انفتاح – Infitâh

The dictionary meaning of Infitâh is to be separated.

Technically, it means that the tongue should remain away from the palate in the mouth.

All letters besides Mutbiqah are Munfatihah which are as follows;

فَحَثَّهْ شَخْسَكْتَ أَبْجَدَقَ لِنَ عُمَرُ ذَرُ غَوَائِ

Summary of the above four Sifât;

The letters are grouped into four categories with regard to reading with **تفخيم** (full-mouth) and **ترقيق** (empty-mouth), which are as follows;

- a.** Those letters, which are read with the most Tafkheem. They are the letters of Mutbiqah which are the letters of Musta'liyah as well, they are;

ص ض ط ظ

The qualities of Isti'lâ and Itbâq require the letters to be read with Tafkheem, and because both these qualities are found in the above letters together, therefore, they will be read with a greater degree of Tafkheem.

- b. Those letters, which are read to a lesser extent with a full mouth. They are the remaining letters of Isti'lâ viz. ق غ خ. They will be read to a lesser extent with a full mouth because there is only one quality of Tafkheem found in them i.e. Isti'lâ.
- c. There are various degrees of تفخيم of the above letters ص ض ط ظ and ق غ خ in accordance to the harkat that is found on them;
 - i. The above letters will be read with the greatest amount of تفخيم when they have a فتحة with an الف after them e.g. قَالَ, ظَالِمٌ, ضَالِحِينَ, وَلَا الضَّالِّينَ, فَطَالَ etc.
 - ii. The second stage is when they have a ضمه.
 - iii. The third stage is when they have a كسره
 - iv. The fourth stage is when they have a كسره

- d. Those letters, which are sometimes read with تفخيم (full-mouth) and at other times with ترقيق (empty-mouth) viz. ال ر. When read with a full-mouth the quality of Isti'lâ will be applied, and when read with an empty-mouth the quality of Istifâl will be applied. This is found in three letters, which are the following;

ال ر

Note: The rules of the above three letters will be discussed later ان شاء الله

- e. Those letters, which, under every condition are read with ترقيق (empty-mouth). They are letters in which the qualities of Isti'lâ and Itbâq are not found. Instead the qualities of Istifâl and Infitâh are applied.

These are nineteen letters, which are;

ب ت ث ج ح د ذ ز س ش ع ف ك م ن و ه ء ي

The ninth quality, Izhlâq – انلاق

The dictionary meaning of Izhlâq is to slip or skid.

Technically, it means that the letters are pronounced easily and quickly from the lips or tongue.

There are six letters of Izhlâq, which are;

فَرِّمِنْ لُبِّ

The tenth quality, اصمات – Ismât

The dictionary meaning of Ismât is to stop, prevent.

Technically, it means to pronounce the letters slowly and firmly.

Due to the quality of Ismât the reciter is prevented from reading the letters quickly and hastily.

Note: Some Qurra are of the opinion that the quality of Ismât is not directly related to the pronunciation of the letters, but rather to the effect it has in the formation of words. The reason cited is that any Arabic word which is formed from four or five root-letters cannot be made up solely from the letters of Musmitah. The reason being that in the Arabic language it is difficult and strenuous on the tongue to articulate the four or five root-lettered words made up from Musmitah only. At least one letter from the letters of Muzhliqah should appear in the formation of the four or five

root-lettered words for it to be articulated easily on the tongue.

The method of applying the Sifât

The first step in application is to know the definition and groups of letters of each Sifat thoroughly by memory.

It will be noticed that the Sifât-e-Mutadhâddah are paired in two's. From each pair one sifat will be found in every letter. Hence, each letter will be attributed with a minimum of five qualities.

The procedure is that from each pair, one should see as to which group of letters a letter would belong to, that letter will then be ascribed with five qualities.

A practical example of the application of the Sifât of a few letters is given below;

The letter ب

1. You will notice the first quality to be ascribed to ب is Jahr, because Jahr is the opposite of Hams, the letters

of Hams are فحشه شخص سكت, and ب is not from amongst them.

2. The second quality to be attached to ب is Shiddat, because the letters of Shiddat are اجد قط بكت, and ب is from amongst them.
3. The third quality to be ascribed to ب is Istifâl, because the opposite of Istifâl is Isti'lâ. The letters of Isti'la are; خص ضغط قظ, and ب is not among them.
4. The fourth quality to be attached to ب is Infitâh, because the opposite of Infitâh is Itbâq. The letters of Itbâq are; ص ض ط ظ, and ب is not among them.
5. The fifth quality to be ascribed to ب is Izhlâq, because the letters of Izhlâq are; فر من لب, and ب is from amongst them.

The letter خ

1. The first quality to be ascribed to خ is Hams, because the letters of Hams are; فحثة شخص سكت, and خ is from among them.
2. The second quality to be attached to خ is Rikhwat, because the letter خ is not to be found in the letters of Shiddat, اجد قط بكت, nor among the letters of Tawassut, لن عمر, but from the letters of Rikhwat.
3. The third quality to be ascribed to خ is Isti'lâ, because the letters of Isti'lâ are خص ضغط قظ, and خ is from amongst them.
4. The fourth quality to be attached to خ is Infitâh, because the opposite of Infitâh is Itbâq, the letters of which are; ص ض ط ظ, and خ is not among them.
5. The fifth quality to be ascribed to خ is Ismât, because the opposite of Ismât is Izhlâq. The letters of Izhlâq are; فر من لب, and خ is not from among them.

The letter ن

Because the ن is not found in the following group of letters, Mahmushah فحشه شخص سكت, Shadidah اجد قط بكت, Musta'liyah ص ض ط ظ خص ضغط قظ, Mutbiqah لن عمر, but found in Muzh'liqah فر من لب and Tawassut, therefore the ن will be Maj'hurah, Mutawassitah, Mustafilah, Munfatihah and Muzh'liqah.

The method of ascribing the Sifât of the remaining letters should be done as above.

Through practice and experience one will become proficient in applying the qualities of the letters.



ii. Sifât-e-Ghair Mutadhâddah –

صفات غير متضاده

Those Sifât which, logically would have opposites (for example, the opposite of Safeer will be, not to read with Safeer etc.) **but** the opposites are not recognized. Hence, technically no name has been stipulated for them.

Therefore, Ghair Mutadhâddah are those Sifât which have no opposites.

Ghair Mutadhâddah are as follows; - غير متضاده

1	صفيّر	Safeer
2	قلقله	Qalqalah
3	لين	Leen
4	انحراف	Inhirâf
5	تكرير	Takreer
6	تفشي	Tafash-shee
7	استطالت	Istitâlat

The first quality, صفير - Safeer

The dictionary meaning of Safeer is to produce a whistling sound.

Technically, صفير means to produce a sharp, whistling sound when reading the letters of Safeer.

Examples:

لَمَسِجِدٌ - أَزْكَى - مُصْلِحُونَ

There are three letters of Safeer, which are;

ز س ص

Note: There is a difference in the sound of each letter. Hence, the ز will be articulated with a sound like that of a bee, a buzzing sound, the ص like that of a wild-duck, a heavy sound, and the س like that of a locust, a sharp whistling sound.

Note: The quality of Safeer should be most apparent in the letter س, e.g. لَمَسِجِدٌ etc. thereafter, in the letter ز, and to a lesser extent in ص.

The second quality, قَلْقَلَه - Qalqalah

The dictionary meaning of Qalqalah is to bring into motion, action.

Technically, قَلْقَلَه means to pronounce the letter with such force that an echoing sound is produced.

There are five letters of Qalqalah, which are;

قطب جد

Examples:

وَلَقَدْ خَلَقْنَا - حَبْلَ الْوَرِيدِ ﴿١٦﴾ - فَأَخْرَجْنَا - مِنْ قَبْلِهِمْ - أَوْ أَدْنَى
وَ أَطْعَى - وَيَنْفَى وَجْهَهُ - إِنَّ بَطْشَ - يُبْدِي وَيُعِيدُ ﴿١٣﴾

Note 1: The letters should meet in their makhraj with force, due to Shiddat and Jahr, and the tongue and lips will be separated from the makhraj immediately after the letters are pronounced, to produce the sound of Qalqalah.

Note 2: The quality of Qalqalah is found in the above letters when they are either Saakin or Mushaddad (making waqf when they are Mushaddad).

Note 3: When the letters are Mushaddad, they should initially be prolonged to 1½ or 2 of itself to read the tashdeed and

immediately thereafter the letter should be read with Qalqalah.

Examples:

فِي الْحَبِّ ط - بِالْحَقِّ ط - وَتَبَّ ط ﴿١﴾

Note 4: From the five letters, the Qalqalah will be most apparent and strong in the letter ق.

Note 5: The Qalqalah will be stronger during waqf (stopping), compared to wasl (reading with continuity).

Examples:

وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ ط - وَإِسْحَاقُ ط - اللَّهُ الصَّمَدُ ﴿٢﴾ - مَا خَلَقَ ﴿٢﴾

Note 6: The examples of Qalqalah could be found in great numbers at the end of the ayat's of the following Surat's;

المؤمن - ص - ق - البروج - الطارق

The third quality, لين Leen

The dictionary meaning of Leen is to be soft and flexible.

Technically, لين means to read the letters with such softness that if one intends to make madd, it will be possible.

Examples:

فَرُوحٌ وَرِيحَانٌ - أَوْحَيْتُ - وَأَوْحَيْنَا - يَوْمَيْنِ - زَوْجَيْنِ

There are two letters of Leen, which are;

و ي

they will be letters of Leen when they are Saakin and the letter before has a fat'ha e.g. أَوْحَيْنَا - وَالصَّيْفِ - خَوْفٍ.

Note: The letters of Leen are **not** letters of madd.

The madd that is made in them is due to the fact that the letters of Leen could be stretched and prolonged, which is due to the subtleness that is found in them, as well as in the letters of madd.

The fourth quality, انحراف Inhirâf

The dictionary meaning of Inhirâf is to return, to incline.

Technically, it means that the letters of Inhirâf are read in the manner that the voice returns towards the makhraj of another letter.

Examples:

الْحَمْدُ - أَضَلَّلَنْ - قُلْ هَلْ - مَرِيَمَ - وَالْأَرْضَ

There are two letters of Inhirâf, which are;

ل ر

Note: When the ل is pronounced, the voice returns to the front of the tongue, which is the makhraj of ر, and when the ر is pronounced, the voice returns to the side of the tongue, which is the makhraj of ل.

Note: The voice moves from the makhraj of one letter to another. In this case from the makhraj of ل towards the makhraj of ر and vice versa. Therefore, certain people read the ل in place of ر, especially children e.g. وَاعْفِرْ لَنَا etc.

The fifth quality, تکریر Takreer

The dictionary meaning of Takreer is to repeat, to do an action multiple times.

Technically, it means to read the ر with a shiver, a quiver on the tongue.

This quality is found in the letter ر only.

Note: There are two terms one should know regarding the letter ر.

- One is تَكْرِير - **Takreer**, which means, quiver, shiver. This action should be applied to the ر.
- The other is تَكَرَّار - **Takrâr**, which means to repeat, this should be avoided in the ر, or else in the case of a ر saakin more than one ر will be read, e.g. مَرَّيْمَ - مَرَّيْمَ etc.

And in the case of a ر mushaddad more than two ر will be read e.g. مَرَّيْمَ - مَرَّيْمَ etc. which is not correct.

The sixth quality, تَفَشَّى Tafash-shee

The dictionary meaning of Tafash-shee is to spread out.

Technically, it means that both, the breath and voice will spread and flow throughout the mouth when pronouncing the letter ش.

Examples:

وَيَشْرَبُ مِمَّا تَشْرَبُونَ - وَأَشْرَقَتِ الْأَرْضُ - قَرِيشٌ ﴿١﴾

The seventh quality, استطالت Istitâlat

The dictionary meaning of Istitâlat is drag, prolong.

Technically, it means that the voice of the letter will remain flowing, gradually from the beginning of the makhraj till the end.

The quality of Istitâlat is specific with the letter ض only.

Examples:

فَضِّلِ اللَّهَ وَ أَنَّ الْفَضْلَ - وَ اضْرِبْ - فَمَنْ اضْطَرَّ - اضْطَرُّهُ etc.

Note: The back edge of the tongue will unfold on to the roots of the last molar towards the first pre-molar, i.e. the equivalent of five teeth.

It is due to the quality of Istitâlat and the makhraj together that ض differs from ظ.

Note: Some Qurrâ have added the qualities of Madd and Ghunna as well to the list of Sifât-e-Ghair Mutadhâddah.

- ✦ **Madd** is found in three letters ي و ا when they are sâkin and the harkat before corresponds to the letters of madd. This sifat will apply when the madd is asli, the duration than is one alif. It is wâjib (compulsory) to prolong the madd to this duration. Reading the madd-asli less or more than one alif is لحن جلي, which is harâm.

It is for this very reason that some Qurrâ have included the madd in Sifât-e-Ghair Mutadhâddah, which is a category of Sifat-e-Lâzimah.

- ✦ **Ghunna:** The Ghunna referred to here is that of نّ and مّ mushaddad where the tashdeed is بنائى and وضعى i.e. original as in; اِنَّ - ثُمَّ - هُنَّ - جَنَّتِ - لَمَّا - مِمَّ etc. The ghunna in the above case is wâjib (necessary). Therefore some Qurrâ included it in Sifât-e-Ghair Mutadhâddah, which is a category of Sifat-e-Lâzimah.

Categories of the letters

✎ The letters are divided into three groups according to the number of Sifât found in them, which are as follows;

1. Those letters in which **five** (5) qualities of Mutadhâddah are found, which are;

فَحَثَّهُ خَكَّتْ ذَا أَظْعَغْ

2. Those letters in which **six** (6) qualities are found, which are;

ذَسَصَ لِنْ مَوَى شَصَ قُظْبُ جَدِّ

Five qualities of Mutadhâddah and one from Ghair Mutadhâddah.

3. There is only one letter ر in which **seven** (7) qualities are found, five from Mutadhaaddah and two from Ghair Mutadhaaddah.

✎ Similarly, the letters are divided according to قَوْت (strength) and ضَعْف (weakness), which is determined by the number of strong or weak qualities found in each letter.

They are as follows;

- 1) اقوى the very strong letters, which are;

ض ق ط ظ

- 2) قوى the strong letters, which are;

ص د غ ر ج ز

- 3) متوسطه the intermediate letters, which are;

ع ذ ب ت ا خ اك

- 4) ضعيف the weak letters, which are:

ل ي ش و س

- 5) اضعف the very weak letters, which are:

ف م ن ح ه

Differences between Letters due to Makhraj

Those letters which are grouped together in any of the Sifât-e-Lâzimah, are differentiated by means of Makhârij.

By the same token those letters which are grouped together in one makhraj, are differentiated by means of Sifât.

Letters common in Sifât

Those letters which are jointly found together in any one Sifat, will be distinguished by their respective Makhârij, which are as follows;

(ث ح ه) are common in Hams, Rikhâwat, Istifâl, Infitâh and Ismât.

(ت ك) are common in Hams, Shiddat, Istifâl, Infitâh and Ismât.

(ن م) are common in Jahr, Tawassut, Istifâl, Infitâh and Izhlâq.

(ج د) are common in Jahr, Shiddat, Istifâl, Infitâh and Ismât.

The above letters are differentiated by their respective makhârij.

According to Imâm Farrâ | and Imâm Sibwaih | the three letters of Madd ا و ی are distinguished from one another by means of makhraj i.e. The makhraj of الف according to them is the back of the throat, nearest to the chest, and the makhraj of يا is the centre of the tongue when touching the palate, and the makhraj of واو is the two lips.

However, according to Imaam Khaleel | the three letters of madd in one respect are distinguished by their makhraj. That is, the makhraj of الف is the emptiness of the throat, and the makhraj of يا is the emptiness of the mouth, and the makhraj of واو is the emptiness of the lips.

Secondly, these letters are also distinguished according to the harkat appearing before them. Hence the يا is pronounced by drooping the mouth downwards because of the kasrah before it, the واو is pronounced by the incomplete meeting of the lips due to the dhammah before it, and the الف is pronounced by the opening of the mouth because of the fat'hah before it.

Letters Common in Makhraj

When the letters are common and share the same makhraj, they will be distinguished by means of Sifât, as follows:

- ✦ (ه - ء) In ء the qualities of Jahr and Shiddat is found. In ه the qualities of Hams and Rikhâwat is found.

The ه - ء are common in the remaining Sifât i.e. Istifâl, Infitâh and Ismât.

- ✦ (ع - ح) ع is distinguished from ح by Jahr and Tawassut. The ح - ع are both common in the remaining Sifât i.e. Istifâl, Infitâh and Ismât.

- ✦ (غ - خ) In غ Jahr is found. In خ Hams is found.

The خ - غ are both common in the remaining Sifât i.e. Rikhâwat, Isti'lâ, Infitâh and Ismât.

- ✦ (ج ش ی غیر مده) ج is distinguished from ش by Jahr, Shiddat and Qalqalah, and from ی by Shiddat and

Qalqalah. ش is distinguished from ی by Tafash-shee and Hams. All three letters are common in Istifâl, Infitâh and Ismât. ج and ی are common in Jahr. ش and ی are common in Rikhâwat.

✦ ط (ت د ط) is distinguished from د because of Isti'lâ and Itbâq and from ت because of Isti'la, Itbâq, Jahr and Qalqalah. All three letters are common in Shiddat and Ismât. ط and د are common in Jahr and Qalqalah. ت and د are common in Istifâl and Infitâh.

✦ ص (ص س ز) is distinguished from س because of Isti'lâ and Itbâq, and from ز because of Hams, Isti'lâ and Itbâq. س is distinguished from ز because of Hams. All three letters are common in Rikhâwat, Ismât and Safeer. س and ز are common in Istifâl and Infitâh.

✦ ث (ظ ذ ث) is distinguished from ذ because of Hams, and from ظ because of Hams, Istifâl and Infitâh. All three

letters are common in Rikhâwat and Ismât. ظ and ذ are common in Jahr. In ظ the qualities of Isti'la and Itbâq are apparent.

✦ (ب م و غير مده) ب is distinguished from م because of Shiddat and Qalqalah, and from و because of Izhlâq. م is distinguished from و because of Tawassut, Izhlâq and Ghunnah. All three letters are common in Jahr, Istifâl and Infitâh. ب and م are common in Izhlâq.

✦ (ض ظ) both letters are common in Jahr, Rikhâwat, Isti'la, Itbâq and Ismât. ض is distinguished by Istitâlat. The distinguishing factor between the two letters is their different makhraj.

Note: Difficulty is experienced when pronouncing the ض and ظ because of the closeness of the two letters in regards to Sifât, yet they are two different letters articulated from two separate makhârij, hence, the ظ is pronounced from

the front of the mouth whereas the ض is pronounced from the back.

It is only those who practise and learn from an expert in the field of Tajweed who correctly pronounce the two letters. Therefore, it is imperative that the services of an expert be sought in correcting the pronunciation of these letters, especially the ض.

Errors which render the Salâh invalid

Mention is made of those words in which when the harkat is changed or the correct makhraj or sifât is not read, would render the Salâh null and void, and also it is a major sin and harâm¹

❖ Mention is made of eighteen places in which the harkat is changed;

1. اَنْعَمْتَ in Surah Fatihah when read with a dhammah on the ت
2. وَاِذْ اَبْتَلٰ اِبْرٰهِيْمَ رَبُّهٗ in Surah Baqarah, ayat 124. When the ب is read with a fat'ha
3. وَقَتَلَ دَاوُدُ جَالُوْتَ in Surah Baqarah, ayat 251. When the د is read with a fat'ha
4. وَاللّٰهُ يُضْعِفُ in Surah Baqarah, ayat 261. When the ع is read with a fat'ha
5. رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ in Surah Nisâ, ayat 165. When the ذ is read with a fat'ha

¹ مفيد القارى — محمد على محمد عبد المنان

6. اِنَّ اللّٰهَ بَرِيْءٌ مِّنَ الْمُشْرِكِيْنَ ۚ وَرَسُولُهُ ۚ in Surah Taubah, ayat

3. When the ل is read with a fat'ha

7. ذَاۓمًا مَّا كُنَّا مُعَذِّبِيْنَ in Surah Bani Isrâ'eel, ayat 15. When the ذ is read with a fat'ha

8. وَاعْصَىٰ-اٰدَمُ رَبَّهٗ in Surah Taha, ayat 121. When the ب is read with a dhammah

9. اِنِّىۤ اٰتٰى كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿٨٧﴾ in Surah Anbiya, ayat 87. When the ت is read with a fat'ha

10. لِيَتَذَكَّرَ اَلَّذِيْنَ يَنْذَرُ in Surah Shu'ra, ayat 194. When the ذ is read with a fat'ha

11. اِنَّمَا يَخْشَى اللّٰهَ in Surah Fâtir, ayat 28. When the ه is read with a dhammah

12. وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ﴿٧٢﴾ in Surah Was-Sâffât, ayat 74. When the ذ is read with a fat'ha

13. هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ in Surah Hashr, ayat 24. When the second و is read with a fat'ha

14. لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ in Surah Hâqqah, ayat 37.

When the ل is read with a fat'ha

15. فَعَصَى- فِرْعَوْنُ الرَّسُولَ in Surah Muzammil, ayat 16. When the ن is read with a fat'ha

16. فِي ظِلِّ in Surah Mursalât, ayat 41. When the ظ is read with a fat'ha

17. إِنَّمَا أَنْتَ مُنذِرٌ in Surah Wan-Nâzi'ât, ayat 45. When the ذ is read with a fat'ha

18. All the words مِنْ in Surah Falaq. When the م is read with a fat'ha



◆ Mention is made of six words in which when the letter is read contrary to the Makhraj or Sifât, will render the Salâh null and void, and also it is a major sin;¹

1. The word الصَّالِّينَ when read deliberately as a;

ز, ذ, ظ

2. The word النَّاسِ when read with a ص

3. The word الْحُطْبِ when read with a ت

4. The word نَصْرُ اللَّهِ when read with a س

5. The word تَوَابًا when read with a ط

6. The word وَالصَّيِّفِ when read with a س



¹ مفيد القارى — محمد على محمد عبد المنان

Part Two

Sifât-e-Aaridha

Sifât-e-Aaridhah are those Sifât which occur in certain circumstances and they are not directly related to the correctness of the letter itself.

They are those qualities in which the rules are applied only when they are established and authentically narrated.

Sifat-e-Aaridhah is found in the following types; Tafkheem, Tarqeeq, Idghâm, Iqlâb, Ikhfâ, Ghunnah, Tas'heel, Ibdâl, Hazhaf and Madd etc.

It should be noted that Izh'hâr, Qasr and similarly Tahqeeq of the hamzah, are not Sifât-e-Aaridhah, rather they are the original aspects of the letters in which they are found.

Sifât-e-Aaridhah is of Two Types:

- 1) **Aaridh due to Sifât.**
- 2) **Aaridh due to letters.**

Tafkheem and Tarqeeq are Aaridh due to Sifât, and the remaining are Aaridh due to letters.

1) Aaridh due to Sifat

Aaridh due to Sifat is that Sifat-e-Aaridhah which is established due to a Sifat-e-Lâzimah, i.e. the reading of a letter with Tafkheem (full-mouth) is due to Isti'lâ¹, and the reading of a letter with Tarqeeq (empty-mouth) is due to Istifâl.

Tafkheem means to read a letter with a full-mouth. The method of doing this is to lift the back of the tongue towards the palate or simultaneously to let the centre of the tongue meet and embrace the palate.

Tarqeeq means to read a letter with an empty-mouth in which the tongue remains down in its normal position.

The letters of Musta'liya i.e. خص ضغط قظ will in every condition be read with tafkheem (full-mouth), regardless of the harkat on them, whether the letter has a فتحه, ضمه or كسره, or whether it has سکون. Similarly, they will be read with tafkheem whether waqf is made on them or they are read with continuity (وصل).

To further elucidate and explain the above, understand that the Sifat of Isti'la and Istifâl is Lazimah. The effect of Isti'la is that the letter be read with Tafkheem (full-mouth) and the

¹ For definitions refer to Isti'la and Istifâl

effect of Istifâl is that the letter be read with Tarqeeq (empty-mouth). Hence, because Tafkheem and Tarqeeq are derived from the above two qualities, they are Aaridhah, and their becoming apparent is solely due to Isti'la and Istifâl respectively. If Isti'la and Istifâl is not read in the letters, then these two aspects will **not** become apparent.

2) Aaridh due to Letters

Aaridh due to Letters is that Sifat-e-Aaridhah which is established due to the meeting of two letters; for example the Idghâm of Noon Sâkin and Tanween into the letters of **يرملون**; Iqlâb of Noon Sâkin and Tanween when appearing before the letter **باء**; or Madd-e-Far'ie which is established due to the **همزه** or **سكون** meeting with the letter of madd.

Similarly, the rules of Idghâm, Iqlâb and Ikhfâ are established only when after Noon Sâkin or Tanween, the letters of **يرملون**, **باء** or the letters of Ikhfâ appear consecutively. Likewise, madd will take place only when, after the letters of Madd a **همزه** or **ساكن** letter appears. If for any reason one had to make waqf (stop) on the Noon Sâkin, Tanween or the

letter of Madd, then the above rules will not be formulated and applied, rather the letters will be read in their original form with اظهر (Izh'hâr) and اثبات (Ithbât) respectively. Hope you understand the above fully.

Aaridh due to letters will now be discussed in detail ان شاء الله.

The Mufakh-kham and Muraqqaq Letters

Besides the seven letters of Musta'liya the remaining twenty-two letters are read with an empty-mouth.

From amongst the remaining twenty-two, two letters, viz.

لام and الف are at times due to circumstances read with a full-mouth, and one letter, the راء is at times read with an empty-mouth.

Rules regarding the الف

If before the الف there is a Mufakh-kham letter, the الف will then take effect from that letter and will also be read with tafkheem e.g. خُلِدُونَ - غَفِيلِينَ - ظَلَمِينَ - مِنَ الصَّادِقِينَ etc.

If before the الف there is a Muraqqaq letter, then the الف too will take effect from that letter and be read with tarqeeq, e.g. تَبَرَّكَ - وَالبَّاطِلُ - بِالبَّاطِلِ - وَبُطِّلَ - مَنْ تُصْرِينِ

- _ Therefore, a) the الف which appears after the seven letters of Isti'la, b) the الف which appears after the لام in the words اللَّهُ and اَللّٰهُمَّ before which there is a fat'ha or dhammah, and c) the الف which appears after the letter راء which is read with a full-mouth will all be read with tafkheem.

In all of the above three cases the الف will be read with Tafkheem.

- _ The الف will be read with Tarqeeq when it appears after the remaining nineteen letters, and the الف which appears after the ل in the words اللَّهُ and اَللّٰهُمَّ which are

read with an empty mouth due to the kasrah before them.

Note: It should be remembered that the الف which is found in Madd-e-Far'ie after a مَفْحَم letter, should be read with Tafkheem till the end e.g. قَافٌ قَ وَلَا الضَّالِّينَ and صَادٌ صَ etc. It should not be such that the initial part i.e. the ض for example, in وَلَا الضَّالِّينَ is read with Tafkheem and not the latter part i.e. the الف.

Rules regarding the لام

The لام originally is a Muraqqaq letter which will due to circumstances be read Mufakh-kham.

- ◆ Hence, both the لام in اللَّهُ and اَللّٰهُمَّ will be read with Tafkheem when before them there appears a letter with a fat'ha or dhammah, when they are in the beginning of the word eg. اللَّهُ الَّذِي - اللَّهُ لَا إِلَهَ إِلَّا هُوَ - اللَّهُ رَبُّنَا or they are read with continuity, examples;

مَرِّمَ اللّٰهُمَّ - هُوَ اللّٰهُ - قَالُوا اللّٰهُمَّ - عَبْدُ اللّٰهِ etc.

The reason the first لام is read with Tafkheem is for the Idghâm to remain intact and stable, and the second reason is because of تعظيم, which is to expound the Greatness and Grandeur of Allaah ﷻ.

Both the لام in اللَّهُ and اَللّٰهُمَّ will be read with Tarqeeq when before them there appears a letter with a kasrah, when it appears in the same word, e.g. بِاللّٰهِ - لِلّٰهِ - وَلِلّٰهِ or it is found in two words, e.g. حَسِبَا ﴿٨٦﴾ ۝ اللّٰهُ - بِسْمِ اللّٰهِ or the kasrah is original e.g. وَجْهِ اللّٰهِ - سَبِيلِ اللّٰهِ or the kasrah is temporary e.g. لَمْ يَكُنِ اللّٰهُ - لَكِنَّ اللّٰهُ - وَمَنْ يُطِيعِ اللّٰهُ - قُلِ اللّٰهُمَّ etc.

- ◆ However if ones initiates or repeats from the word اللهُ then it will always be read with tafkheem, because of the همزه وصلی on the فتحة.

Note: The reason the لام in this instance is read with tarqeeq is because reading the لام with tafkheem after a kasrah according to the Qurrâ is difficult and strenuous on the tongue.

Note: Besides the two لام of اللهُ and اَللّٰهُمَّ, no other لام is read with Tafkheem in the riwayat of Hafs] .

Rules regarding the راء

The راء originally is a Mufakh-kham letter which will due to circumstances be read Muraqqaq.

The راء has three conditions;

i. راء متحرك - The راء will have any one of the three harkat's.

A) The راء with a kasrah will be read Muraqqaq in the following conditions:

- 1) The راء has a kasrah, whether it is Lazmi e.g. رَجَالٌ or
- 2) Aardhi e.g. وَأَنذِرِ النَّاسَ
- 3) The kasra is complete e.g. وَادْكُرِ اسْمَ or
- 4) Incomplete, which is found in the state of raum (رَوم) in which a portion of the harkat is read e.g. وَالْفَجْرِ ﴿١﴾
- 5) Due to Imâlah, in which the fat'ha leans towards the kasrah. In this instance since the fat'ha is not original anymore it has the effect of the kasrah. Therefore, this راء too will be read Muraqqaq e.g. مَجْرَدَهَا
- 6) The راء could be in the beginning of a word e.g. رِدَاءٌ or in
- 7) the middle of the word e.g. أُرِيدُ

- 8) the end of the word e.g. غَافِرٍ
- 9) The راء could have a Tanween e.g. مِنْ ذَكَرٍ or
- 10) could be without a Tanween e.g. يَسْرِ - وَالْوَثْرِ
- 11) The راء is Sâkin due to waqf before which there is another sâkin letter (besides the ياء ساكن), before which the third letter has a kasrah e.g. ذِي الذِّكْرِ ﴿١﴾ - حِجْرٌ ﴿٥﴾ etc or
- 12) There is a Musta'liya letter after the راء e.g. أَلرَّقَابِ or
- 13) There is no Musta'liya letter e.g. رِزْقًا
- 14) The راء could be found in a فعل e.g. وَبُرِّزَتْ or
- 15) in a اسم e.g. الرِّيحُ

Besides the above conditions the راء mutaharrik will be read Mufakh'kham (full-mouth).



ii. راء ساكن before which there is a harkat

B) The راء ساكن before which there is a kasrah will be read with an empty-mouth, subject to three conditions:

- i. The kasrah before the راء ساكن should be أصلي (original).
- ii. Both, the راء ساكن and kasrah should be in the same word.
- iii. There should be no letter of Mustaliya after the راء ساكن.

Explanation of the above;

The راء ساكن before which there is a kasrah is of four types:

- 1) لازم متصل in which the راء ساكن and the kasrah-e-asli before it are in the same word e.g. مِرْيَةٍ

The راء in this instance will be read with an empty-mouth.

- 2) عارض متصل the kasrah of such a letter which is زائد (extra) in the word, that by dropping it, would

not change the word. viz. the لام and باء jârrah in the riwâyat of ورش رحمه الله e.g. برّسول and لرسول and the همزه وصلی (according to the rules of all the Qurra) whether the initiation is done from the same word or it is repeated e.g. اِرْتَبْتُمْ and اِرْجِعُوا etc.

The راء in this instance will be read with tafkheem (full-mouth).

- 3) لازم منفصل in which the kasrah-e-asli and راء ساکن are in separate words e.g. اَلَّذِي ارْتَضَى. This condition is found in words such as these only.

In this instance the راء will be read full-mouth.

- 4) عارض منفصل in which the راء ساکن and kasrah before it are in separate words, and the kasrah is due to اجتماع ساکینین e.g. اَمِ ارْتَابُوا - لِمَنِ ارْتَضَى - اِنْ ارْتَبْتُمْ etc. or the kasrah is due to munâsebat (relativity),

e.g. رَبِّ ارْجِعُونِ - رَبِّ ارْجِعْهُمَا. the kasrah in رَبِّ is due to the ياء which has been dropped i.e. the word originally was رَبِّي.

The راء in the above instances will be read full-mouth.



To facilitate the above, those words are specified below in which the راء should be read with a full-mouth:

Ruku	Ayat	Surat	Juz	Words	No.
14	106	مائدة	7	إِنْ ارْتَبْتُمْ	1
4	42	هود	12	ارْكَبْ مَعَنَا	2
10	81	يوسف	13	ارْجِعُوا	3
3	24	بنى اسرائيل	15	رَبِّ ارْجِعْهُمَا	4
2	28	انبياء	17	لِمَنْ ارْتَضَى	5
6	99	مؤمنون	18	رَبِّ ارْجِعُونِ	6
6	50	نور	18	أَمْ ارْتَابُوا	7

7	55	نور	18	الَّذِي ارْتَضَىٰ	8
3	37	نمل	19	ارْجِعْ	9
1	4	طلاق	28	إِن ارْتَبْتُمْ	10
2	27	جن	29	مَنِ ارْتَضَىٰ	11
-	28	فجر	30	ارْجِعِي	12

Similarly, if before the راء ساكن there is a kasrah-e-asli, after which there is a letter of Musta'liya then this راء too will be read with tafkheem.

Examples:

قِرطَاسٍ (الانعام آية 7) - وَارْصَادًا (التوبة آية 107) - فِرْقَةٍ - (التوبة آية 122)
مِرْصَادًا ﴿٢١﴾ (النبا آية 21) - لِبَالِمِرْصَادٍ ﴿١٤﴾ (الفجر آية 14)

Note 1: If the letter of Musta'liyah and the راء ساكن are in separate words then the راء will not be read Mufakh-kham, it **must** be read Muraqqaq e.g.

وَلَا تُصَعِّرْ خَدَّكَ - فَاصْبِرْ صَبْرًا - أَنْذِرْ قَوْمَكَ

Note 2: كُلُّ فِرْقٍ can be read either Muraqqaq or Mufakh-kham. The راء could be read with tafkheem because of the letter of

ق appearing after it, and also with tarqeeq because of the kasrah on the ق

Explanations:

1: The راء will be read with tarqeeq because of two reasons, firstly, the راء is positioned between two kasrah's which gives impetus to it being read with an empty-mouth and, secondly, although the ق is a letter of Musta'liyah, and according to the above rule the راء is supposed to be read with tafkheem, however due to the kasrah the quality of tafkheem has become weak in the ق, the result being that the quality of Isti'la does not duly effect the راء.

2: The راء ساكن will be read with tafkheem because the ق appears after it, which is a letter of Musta'liyah.

iii. راء ساكن before it a ساكن before which there is mutaharrik letter.

C The راء which is Sâkin due to waqf, before which there is a Yâ Sâkin, will under all conditions, be read with tarqeeq:

خَيْرٌ - لَا ضَيْرَ - بَصِيرٌ ﴿١١﴾ - وَالطَّيْرَ e.g.

Similarly, the راء which is Sâkin due to waqf, before which there is a Sâkin letter, before which there is a kasrah on the third letter this راء will also be read with tarqeeq, examples:

وَلَا يَكْرُ - ذِي الذِّكْرِ ﴿١﴾ - لَذِي حِجْرِ ﴿٥﴾

And if the third letter has a fat'ha or dhammah the راء will then be read with tafkheem:

Examples of fat'ha - فتحه:

وَالْفَجْرِ ﴿١﴾ - وَالْعَصْرِ ﴿١﴾ - عَشَرَ ﴿٣٠﴾ - النَّارِ ﴿١﴾ - الْأَنْهَارِ ﴿١﴾

Examples of dhammah - ضمه:

بِكُمُ الْعُسْرَ - الْأُمُورِ ﴿٤١﴾ - مِنْ ثُورٍ ﴿٤٠﴾ - شُكُورٍ ﴿٣٣﴾ - فِي الصُّورِ ﴿١﴾

Note 1: When making waqf on the following words, it will be permissible to read the راء with tarqeeq as well, to indicate to the ى which has been deleted from the end:

الشعراء - طه in Surah أَنْ أَسِرَ

الدخان - الحجر - هود in Surah فَأَسِرَ

الرحمن - التكوير - الشورى in Surah الْحُورِ

القمر all in Surah وَنُذِرِ

الفجر in Surah إِذَا يَسِرُّ

Note 2: When waqf is made on a راء mutaharrik then according to the common rule, the harkat will be changed to a sukoon, and, to determine whether this راء is read with tafkheem or tarqeeq, the harkat of the letter before it will be taken into consideration, e.g. بِكُمُ الْعُسْرَ .

In the same context when making وقف بالاشمām (waqf-bil-Ishmâm – indication by the lips) then too, the harkat of the letter before the راء will be considered, e.g. الْكَبِيرُ ﴿٢٢﴾.

However when making وقف بالروم (waqf-bir'raum – reading one third of the harkat) then the harkat on the راء itself will be taken into consideration,

وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ - بِذَاتِ الصُّدُورِ ﴿٢٤﴾ .

D The راء Mushaddad will be read with tafkheem when there is a fat'ha or dhammah on it, examples;

وَأَسِرُّوا - مِّن رَّبِّكَ - أَلْضُرُّ - قُلِ الرُّوحُ - وَنُقِئْتُ - ضَرُّهُ - صَرَّةٌ

On the contrary if there is a kasrah on the راء Mushaddad, it will then be read with tarqeeq, examples;

وَمَا أُبْرِي - يُصْدِرَ الرَّعَاءُ - لِمُسْتَقَرَّ لَهَا - وَقَرَى - مِنْ شَرِّ

Note: Both the راء read must be muraqqaq (empty-mouth) when it is mushaddad.

It should not be so that the first راء is read mufakh-kham because of the fat'ha before it, and the second راء is read muraqqaq.

∞ When making waqf (stopping) on a راء Mushaddad then the harkat of the letter before it will be considered in determining whether the راء is read mufakh-kham or muraqqaq, examples;

مُسْتَمِرٌّ ﴿٢﴾ - آيِنَ الْمَقَرِّ ﴿١٠﴾ - وَاهْلَنَّا الضُّرُّ

The Different Stages of Tafkheem:

There are various stages of tafkheem;

- 1) The two Laams in the word اللَّهُ will be read the most with tafkheem, thereafter,
- 2) The letter ط followed by the letters
- 3) ض and ص, thereafter,
- 4) The letter ظ followed by
- 5) خ and غ - ق,
- 6) The راء will be read the least with tafkheem.

Consideration should be given to the various stages of Tafkheem in the above letters.

If after any of the above letters a الف appears then the الف too will be read full-mouth, with the same variation discussed above.

Some Qurra like رحمه الله -مرعشي- has stated that the واو maddah too, will be read with tafkheem, if before it appears any letter of Musta'liyah.

He says;

ولعل الحق ان الواو المدية تفخم بعد الحرف المفخم¹

Translation: Most probably the fact would be that the واو مده too will be read with تفخيم if appearing after a مفخم letter.

However this is not the view of the majority of the Qurra.

Note: There should be no exaggeration when reading a letter with tafkheem, nor should the lips be made round in order to accomplish this. There is no link with the lips in order to read any letter with tafkheem. Rather, the back of the tongue alone or together with the centre should be raised simultaneously towards the palate in order to read a letter with tafkheem.

¹ جهد المقل

Chapter on ن and م

The Rules of ن Mushaddad and م Mushaddad

The tashdeed on the ن and م is of two types:

- 1) اصلي - Asli
- 2) عارضی - Aardhi

Asli tashdeed is that which is بنائى and original.

e.g. - اِنَّ - اِنَّ

Aardhi tashdeed is that which is found due to idghâm.

e.g. - وَمَا لَهُمْ مِّنْ نَّصِيرٍ

In both of the above cases Ghunna is necessary, which should be read fully.

Note: The Ghunna should not be prolonged more than one alif, or else madd will unduly be made, which in this instance will be a grave error, for example to read; اِنَّ - اِنَّ

It should be noted that the ghunna-e-asli in both ن and م is صفت لازمه, which is found in these letters under all conditions and circumstances.

This ghunna is pronounced from the upper passage of the nostrils, and it is articulated in completion from the makhraj of the ن and م, and not partially as in Ikhfa or Idgham-e-Naqis.

The Rules of م̣ Meem Sâkin

م̣ Sâkin has Three Rules:

1) ادغام شفوى - Idghâm-e-Shafawee

2) اخفاء شفوى - Ikhfâ-e-Shafawee

3) اظهار شفوى - Izh'hâr-e-Shafawee

Rule 1 - ادغام (Idghâm) If after م̣ sâkin there appears another م then Idghâm with ghunna will take place. Examples;

الْم - وَمَا لَهُمْ مِّنْ - إِلَيْكُمْ مُّرْسَلُونَ - وَلَمْ تَظْلِمْ مِنْهُ
لَكُمْ مِّنْ أَمْرِكُمْ مَّرْفَقًا - أَنْتُمْ مُّطَّلِعُونَ - كَمْ مِّنْ

ادغام صغير مثلين which in this case is

This is known as Idghâm-e-Shafawee.

Rule 2 - اخفاء (Ikhfâ) If after م̣ sâkin there appears the letter ب then Ikhfâ will take place. Examples;

أَهْوَاءَهُمْ بَعْدَ - أَمَنْتُمْ بِهِ - أَلَمْ يَعْلَمْ بِأَنَّ - فَبَشِّرْهُمْ بِعَذَابٍ
كُنْتُمْ بِهِ - تَرْمِيهِمْ بِحِجَارَةٍ - وَهُمْ يَرْبِّيهِمْ

This is known as Ikhfâ-e-Shafawee.

Similarly, this Ikhfâ will take place according to the riwâyat of سوسى as well. Examples;

أَعْلَمَ بِمَا - يَحْكُمَ بَيْنَهُمْ - لِيَحْكُمَ بَيْنَهُمْ

Note 1: It is permissible to read with Izh'hâr in the above rule as well. However to read with Ikhfâ is preferable, taking into consideration the consensus among the Qurrâ regarding Ikhfâ in the rule of Qalb in which case the Ikhfâ is **imperative**.

Note 2: The method of making this Ikhfâ is to firstly pronounce the م lightly from the dry portion of the lips, simultaneously articulating the nasal sound from the upper-nasal passage, and immediately thereafter to pronounce the ب firmly from the wet portion of the lips.

Rule 3 - اظهر If after م sâkin there appears any one of the twenty-six (26) letters, besides م and ب, Izh'hâr will take place, whether they appear in one word or two separate words. Examples;

أَنْعَمْتَ - هُمْ يُوقِنُونَ - بُنُورِهِمْ وَتَرَكْتُهُمْ فِي - وَيَمْشِي
لَمْ يَطْعَمَهُ - هُمْ فِيهَا - فَلْيُمْلِلْ - وَأَتِمَّمْتُ

This is known as Izhâr-e-Shafawee.

Note 1: An الف cannot and does not appear after م̣ sâkin.

Note 2: If after م̣ sâkin the letter و appears, care should be taken that a dhammah is not read on the م because, firstly, both these letters are pronounced from the lips, and secondly, if the sukoon on the م is not read in completion then the effect of the makhraj of the و i.e. the lips being round, which is also the manner in which the dhammah is read, will then be manifested on the م. Please understand the above.

e.g. in ﴿٧﴾ عَلَيْهِمُ وَلَا الضَّالِّينَ



The Rules of ن̣ Sâkin and َ Tanween

Difference between The ن̣ Sâkin and Tanween.

The Tanween has the same sound as that of Noon Sâkin. However, the following differences are found between the two.

- ☞ The Noon Sâkin is found in the middle and end of a word, whereas, the Tanween is found only at the end of a word.
- ☞ The Noon Sâkin is found in the رسم (script) of the Qur'aan, whereas the Tanween is not found in the رسم of the Qur'aan.

What you see is just symbols used to indicate the; فتحتين^{٢٨} (fat'hatain), كسرتين^{٢٩} (kasratain) and ضمتين^{٣٠} (dhammatain).

Note: There is only one word i.e. كَائِن in which the Tanween is formally written in the script of the Qur'aan in the form of ا ن̣.

- ☞ The Noon Sâkin is read whether stopping on it or not, whereas the Tanween is read only وصلًا (when reading with continuity). However, when stopping, the Tanween

drops off. Only in the case of a فتحتين, does it change to an الف

نُ Sâkin and ً ُ Tanween has Four Rules:

The First Rule, اِظْهَار – Iz'hâr:

The common meaning of Iz'hâr is for a thing to be distinct and clear.

Technically, the definition of Iz'hâr is;

إِخْرَاجُ كُلِّ حَرْفٍ مِنْ مَخْرَجِهِ مِنْ غَيْرِ غُنَّةٍ فِي الْمُظْهَرِ

Trans: To articulate each letter from its makhraj without any nasal sound.

The Noon Sâkin and Tanween will be read with Iz'hâr when there appears any one of the letters of the Halq (throat). This is known as اِظْهَار حَقِيقِي or اِظْهَار حَلْقِي

Allâmah Shâtbi رحمه الله has compiled the letters of the Halq in the second stanza of the following couplet, of which the first letter of each word is the determined one:

أَلَا هَاجَ حُكْمٌ عَمَّ خَالِيَهُ غُفْلًا

ه ح ع خ غ

The first stanza is;

وَ عِنْدَ حُرُوفِ الْحَقِّ لِلْكَلِّ أَظْهَرًا

Some other poets have constructed the following poem depicting the letters of Halq.

Mulla Ali Qâri رحمه الله prefers the following stanza because the letters are in sequence;

أَخِي هَاكَ عِلْمًا حَازَهُ غَيْرُ خَاسِرٍ

ه ح ع خ غ

Mulla Ali Qâri رحمه الله has also produced a poem in which the letters of the Halq are enumerated:

فَهَمْزٌ وَ هَاءٌ ثُمَّ عَيْنٌ وَ وَ عَيْنٌ وَ خَاءٌ ثُمَّ كُنْ
حَاءُهَا مُتَأَمِّلًا

Examples:

يَنْعَقُ - أَنْعَمْتَ - مَنْ أَمَنَ - مِنْهُ الْأَنْهَرُ - مِنْ خَشْيَةِ اللَّهِ - مِنْ غِلٍّ
يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ - وَتَنْحِتُونَ - نَارٌ حَامِيَةٌ - وَالْمُنْخِيقَةُ
مِنْ هَادٍ - قَوْمٌ عُدُونَ - فَسَيُنْغِضُونَ - عَلِيمًا خَيْرًا

Note: Iz'hâr takes place because the makhraj of Noon is distant and further away from the letters of the Halq, which demands separation.

The Second Rule is إدغام Idghâm:

The common meaning of Idghâm is;

إِدْخَالَ الشَّيْءِ فِي شَيْءٍ

Translation: To enter one thing into another.

Technically, the definition of Idghâm is;

خَلَطَ حَرْفٍ سَاكِنٍ بِمُتَحَرِّكِ بِحَيْثُ يَصِيرَانِ حَرْفًا
وَاحِدًا مُشَدَّدًا وَيَرْتَفِعُ اللِّسَانُ عِنْدَ آدَائِهِمَا إِرْتِفَاعَةً
وَاحِدَةً

Trans: To incorporate the sâkin letter into a mutaharrik letter reading as a single mushaddad letter, and to pronounce the two letters with one movement of the tongue.

The Noon Sâkin and Tanween will be read with Idghâm when there appears any of the letters of **يَرْمَلُونَ** i.e. the Noon Sâkin and Tanween will initially be changed to the letter appearing after it in the case of five letters viz. **وَيَرْمَلُ** and thereafter, incorporated into the second letter.

In four (4) letters viz. **يَنُمُو** the Idghâm will be with Ghunna (deep nasal sound), which is known as Idghâm-e-Naqis i.e. the Noon in regards to makhraj will be incorporated into the second letter, but the sifat of Ghunna will not be incorporated, rather it will be read.

Examples:

مَنْ يَقُولُ - إِنْ يَتَّبِعُونَ - ظَلُمْتُ وَرَعْدٌ وَبَرْقٌ - مِنْ نُظْفَةٍ
لَقَوْمٍ يَتَفَكَّرُونَ - شَيْءٌ نَحْنُ - حَقًّا وَلَكِنَّ - أَعْيُنٍ وَاجْعَلْنَا

In the remaining two letters viz. **ل ر** the Idghâm will be without Ghunna, which is known as Idghâm-e-Taam i.e. both aspects of the Noon, the makhraj as well as the sifat will be incorporated.

The above rule is according to the **طريق** of Allâmah Shâtbi رحمه الله. However according to the **طريق** of Allâmah Jazri رحمه الله.

ghunna will also be permissible in this instance, on condition that the noon is written in the script of the word, examples;

فَإِنْ لَمْ تَفْعَلُوا - مِنْ رَبِّهِ - هُدًى لِّلْمُتَّقِينَ - نَفْسٌ لِّنَفْسٍ

Examples of those words in which the noon is not written;

الَّذِي جَعَلَ - الَّذِي جَمَعَ

Note 1: Idghâm will take place because the makhraj of Noon and the letters of يرملون are close to one another.

Note 2: It is conditional that the Noon and و and ي are in separate words for this Idghâm to take place. If they are in the same word then Idghâm will not take place. There are four such words in the Qur'aan, which are:

قِنَوَانُ (سورة الانعام) صِنَوَانٍ (سورة الرعد)

And the words بُيُوتٌ - اَلدُّنْيَا wherever they appear in the Qur'aan. This is known as اظهار مطلق

Note 3: Idghâm in the above cases will not take place lest a person gets confused whether they are مضاعف hence, derived from the root قَوَّ , صَوَّ , دُئَّى , بُئِئ or whether the original is with a noon, hence derived from the root;

قِنَوُ , صِنَوُ , دُنِئ , بُنِئ

Note 4: There are certain words in the Qur'aan in which after the Noon Sâkin another Noon appears in the same word and Idghâm has taken place,

e.g. in the words عَنِّي - عَنِّي - وَلَا تَفْتِنِّي etc. They were originally مِّنْ نِّى , عَن نِّى , وَلَا تَفْتِن نِّى. According to the rule, Idghâm takes place and the Noon is read with a tashdeed. However according to the script of the Qur'aan only one Noon is written in these words.

Note 5: At the following two places viz. يُسِّ (١) وَالْقُرْآنِ in Surah Yaseen and نَّ وَالْقَلَمِ in Surah Qalam there will be Iz'hâr in the noon of the سِين in the first instance and the noon of the نون in the second instance. The madd in this instance will be حرفى مخفف. This is according to the طريق of Imâm Shâtbi رحمه الله.

According to the طريق of Allâmah Jazri رحمه الله Idghâm is also permissible, in this instance the madd will be حرفى مثقل and read thus;

نَّ وَالْقَلَمِ and يُسِّ (١) وَالْقُرْآنِ

Note 6: Idghâm will not take place when saktah is read, for example in بَلْ رَانَ - مَنْ رَاقِ

The Third Rule is اِقْلَابُ Iqlâb

The common meaning of Iqlâb is

تَحْوِيلُ الشَّيْءِ عَنْ وَجْهِهِ

Translation: To transform a thing from its original form.

Technically, Iqlâb means;

هُوَ جَعْلُ حَرْفٍ مَكَانَ حَرْفٍ آخَرَ مَعَ مُرَاعَاةِ الْغُنَّةِ

Translation: To replace one letter with another, reading with Ghunna.

Therefore, Iqlâb will mean;

قَلْبُ التَّوْنِ السَّائِكَةِ وَ التَّنْوِينِ مِثْلًا مُخَفَّاةً قَبْلَ الْبَاءِ الْمَوْحَدَةِ
مَعَ بَقَاءِ الْغُنَّةِ الظَّاهِرَةِ

Translation: To transform the Noon Sâkin and Tanween into a م when appearing before the letter ب, reading with اخفاء together with making ghunna from the upper passage of the nose.

This rule will apply when in the case of the ن, it appears with the ب in the same word or in two separate words, and in the

case of the tanween, it should appear before the ب in separate words.

The اخفاء in this instance is imperative.

Examples:

مِنْ بَعْدِهِمْ مَنْ بَعْدٍ - أَنْبَتَتْ - جَنَّةٍ بِرَبْوَةٍ - حِلٌّ بِهَذَا - أَنْبَاءٌ

Note 1: The method of pronouncing the Iqlâb is, to initially read the م by making the dry part of the lips meet lightly, and thereafter, to immediately pronounce the ب by making the wet part of the lips meet firmly.

Note 2: Iqlâb will take place of the Noon Sâkin and Tanween because none of the other three rules could be applied.

There is a relationship and commonness between ب, م and ن. Hence, in ن and م there is Ghunna, and between م and ب the common factor is the makhraj, i.e. they are both pronounced from the same makhraj.



The Fourth Rule is إخفاء Ikhfâ

The common meaning of Ikhfâ is;

السَّتْرُ

Translation: To conceal

Technically Ikhfâ means:

هُوَ عِبَارَةٌ عَنِ النُّطْقِ بِحَرْفٍ سَاكِنٍ عَارٍ (أَيْ حَالٍ) عَنِ التَّشْدِيدِ
عَلَى صِفَةٍ بَيْنَ الْإِظْهَارِ وَالْإِدْغَامِ مَعَ بَقَاءِ الْغَنَّةِ فِي الْحَرْفِ الْأَوَّلِ

Translation: To read a letter with a sukoon, in such a manner that it is void of a tashdeed, which should be read between Iz'hâr and Idghâm, with the sound of the Noon Sâkin being articulated from the nasal passage.

The Noon Sâkin and Tanween will be read with Ikhfâ when they appear after any one of the fifteen letters of Ikhfâ.

The fifteen letters of Ikhfâ are;

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

يُنْفِقُونَ - إِنْ كُنْتُمْ - جُنَّتِ تَجْرَى - ثَمَّنَا قَلِيلًا - فِتْنَةٌ فَلَا

Allâmah Sulaimân Jamzuri رحمه الله compiled the letters of Ikhfâ in the following poem:

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ

سَمَا

دُم طَيِّبًا زِدْ فِي ثَقَى ضَع ظَالِمًا

The first letter of each word above is referred to here.

Similarly, the letters of Ikhfâ have been compiled in the following poem as well:

ضَحِكْتُ زَيْنَبُ فَأَبَدْتُ ثَنَائِيَا تَرَكْتَنِي سَكْرَانٍ دُونَ شَرَابِي
طَوَّقْتَنِي ظُلْمًا فَلَايِدَ دَلٍّ جَرَّعْتَنِي جُفُونُهَا كَأَسِّ صَائِي

The reason why Ikhfâ takes place in Noon Sâkin and Tanween is because the Noon Sâkin is not close enough to the fifteen letters for Idghâm to take place, nor is it at such a distance for Izhâr to take place, hence, Ikhfâ.

Note 1: Allâmah Jazri رحمه الله has written that there are three levels of Ikhfâ, which are:

First Level: The Ikhfâ will be the strongest i.e. most prolonged in those three letters in which the makhraj of Noon is closest viz. ط, د, ت.

Second Level: The Ikhfâ will be the weakest i.e. the shortest in those three letters in which the makhraj of Noon is furthest away, viz. ق, ك, ف.

Third Level: The Ikhfâ will be average in the remaining letters in which the makhraj of Noon is equidistant, viz.

ظ, ض, ص, ش, س, ز, ذ, ج, ث.

Much practice is required to enforce the above. It is therefore imperative that the expertise of an expert Qâri be sought.

Note 2: There will be a light nasal sound when making Ikhfâ, which is produced when the voice passes the upper nasal passage.

Note 3: The tongue will touch the makhraj of Noon lightly when making Ikhfâ, or else a letter of madd will be produced due to the voice passing the emptiness of the mouth, which is incorrect.

In the case of اخفاء, the major portion of voice will enter the nasal passage, and to a lesser extent from the makhraj of noon.

Note 4: Care should be taken that a letter of madd is not produced when making Ikhfâ e.g. اَيْنَكُونْتُمْ. To read in this manner is incorrect.

Note 5: When the Noon Sâkin and letter of Ikhfâ are found in the same word, and waqf (stop) is made on it, then too the Ikhfâ will be read,

e.g. عَفَا اللَّهُ عَنْكَ َ

Note 6: The duration of the Ikhfâ is one alif i.e. two harkat's. However consideration should be given to the speed and pace of the recitation. If the recitation is in the Tarteel mode the duration of the ghunnâ and ikhfâ will be at its fullest. It will however be to a lesser extent in the Tadweer mode, and in the Hadr mode it will be even lesser.¹

Note 7: Ikhfâ will not be read in the state of saktah nor when making waqf on a Noon Sâkin.

e.g. مَن ذَا الَّذِي عِوَجًا ﴿١﴾ قِيَمًا

Note 8: When making Ikhfâ the effect of the letter after the Noon and Tanween should not affect the sound of the Ikhfâ. To do so is incorrect.

¹ معلم التجويد

Chapter on هـ - هاءِ ضمير

هـ - هاءِ ضمير Rules regarding the

(Hâ-e-Dhameer)

There are two aspects discussed regarding the هاءِ ضمير¹ (Hâ-e-Zameer);

1) حرکت (Harkat)

2) عدم صله and صله (Sila and Adm-e-Sila)

Note: صله (sila) means to elongate the harkat on the Hâ so as to produce a letter of madd. Hence, a kasrah when elongated will be read as a yâ maddah, and a dhammah when elongated will produce a wâw maddah.

¹ واحد مذکر غائب of ضمير

Rules regarding The Harkat of the هاء ضمير - Hâ-e-Dhameer

When there is a Kasrah before the Hâ e.g. بِه or a Yâ Sâkinah, whether it be a Yâ-e-Maddah e.g. فِيهِ or Yâ-e-Leen e.g. عَلَيْهِ - إِلَيْهِ

In both of the above cases the Hâ will be read with a kasrah. However, at two places the Hâ will be read with a dhammah;

- 1) سورة الكهف آية 63 وَمَا أَنْسَيْنَاهُ
- 2) سورة الفتح آية 10 عَلَيْهِ اللَّهُ

and in two words the Hâ will be read with a Sukoon;

- 1) سور الشعراء آية 36 and سورة الاعراف آية 111 أَرْجِهْ at two places
- 2) سورة النمل آية 28 فَالْقِهْ

However if before the Hâ, besides the kasrah and Yâ Sâkinah, there appears another harkat, the Hâ will then be read with a dhammah, examples;

etc. جَزَاؤُهُ - أَبَاهُ - إِنَّهُ - أَتَيْنَهُ - وَلِنُعَلِّمَهُ - عَنْهُ - لَهُ - أَخُوهُ

but at one place in Surah Noor i.e. وَ يَتَّقِهِ the Hâ will be read with a kasrah.



Rules regarding the **عدم صله** and **صله** of The Hâ-e-Dhameer

The **هاء ضمير** will be read with **Silah** when before and after it there appears a letter with a harkat. This means, that if on the Hâ there is a dhammah it will then be elongated to a **واو maddah**, and if the Hâ has a kasrah it will be elongated to a **ياء maddah**, examples;

لَهُ رَبُّهُ فَصَرَفَ - كُلُّ أَمْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

Two words are exempted from the above rule of **Silah** which appear at two places, i.e.

1) **يَرْضَهُ لَكُمْ** in سورة الزمر آية 7, and

2) **وَيَتَّقِهِ** in سورة النور آية 52

However if before the Hâ there is a **Sâkin** letter and after it there is a letter with a harkat then there will be no **Silah** anywhere in the Qur'aan for **Hafs رحمه الله** except in the word **فِيهِ** سورة الفرقان آية 69 **مُهَانًا**

Note 1: **إِشْبَاعٌ** (Ishbâ') in the chapter of **هاء ضمير** means to elongate the harkat on the Hâ, hence, a kasrah will be elongated to a **Yâ maddah**, and a dhammah will be elongated to **Wâw maddah**.

Note 2: If after a هاء ضمير in which silah has taken place a همزة appears in the next word, there will be مدّ منفصل in which case there will be tawassut according to the riwâyat of Hafsl.

Note 3: Silah will take place only when reading وَضَلَّ (with continuity) e.g. بِأَمْرِهِ ۖ وَ سَخَّرَ لَكُمْ. However when waqf is made then there will be no Silah e.g. بِأَمْرِهِ ۖ

Note 4: There will be no Silah in the following words because the Hâ is not that of Dhameer, rather it is part of the actual word. They are as follows:

(1) مَا نَفَقَهُ سُورَةُ هُودِ آيَةُ 91 (2) لَئِنْ لَّمْ يَنْتَهِ سُورَةُ الْعَلَقِ آيَةُ 15

(3) لَئِنْ لَّمْ تَنْتَهِ سُورَةُ الشُّعَرَاءِ آيَةُ 116 - 167 سُورَةُ مَرْيَمَ آيَةُ 46

(4) فَوَاكِهُ سُورَةُ الْمُؤْمِنُونَ آيَةُ 19 , وَ الصَّافَاتِ آيَةُ 42

Note 5: The Hâ in the following words is known as:

هاء سكتة:

(1) لَمْ يَكْسَنَّهُ سُورَةُ الْبَقَرَةِ آيَةُ 259 (2) اِقْتَدِهِ سُورَةُ الْاِنْعَامِ آيَةُ 91

(3-6) كِتَابِيَّةٌ - حِسَابِيَّةٌ - مَالِيَّةٌ - سُلْطَنِيَّةٌ سُورَةُ الْحَاقَّةِ

(7) مَا هِيَةُ سُورَةُ الْقَارِعَةِ

The هاء سكتة is brought at the end of the word to indicate to the harkat of the last letter.

The rule regarding the هاء سكتة is that it is read with a sukoon in all conditions whether stopping on it or not.

Note 6: When making waqf (stopping) on the هاء سكتة care should be taken so as not to read an alif. To do so is incorrect.

Chapter on Idghâm

The common meaning of Idghâm is to enter one thing into another.

Technically Idghâm means to incorporate the sâkin letter into a mutaharrik letter in such a manner that they become a single mushaddad letter, and to pronounce the two letters with one movement of the tongue.

Note 1: The difference between Idghâm and Tashdeed is that in Tashdeed one letter is written in the script of the Qur'aan, whereas in Idghâm two letters are written. Waqf (stop) could be made on the first letter (the mudgham) in Idghâm, unlike tashdeed.

Note 2: The first letter of which Idghâm is made is known as مدغم and the second letter into which Idghâm will take place is known as مدغم فيه

The causes for Idghâm are three:

- 1) تماثل (tamâthul)
- 2) تجانس (tajânus)
- 3) تقارب (taqârub)

Explanation:

تماثل is when two such letters appear together which are the same e.g. ب and ب etc. e.g. اِذْهَبْ بِكِتَابِي

تجانس is when two such letters appear together which are from the same makhraj e.g. ت and د etc. e.g. وَقَدْ تَبَيَّنَ

تقارب is when two such letters appear together of which the two letters are close-by to one another in their makhraj or sifât e.g. ل and ر etc. e.g. قُلْ رَبِّ

Conditions for Idghâm

There are two conditions for Idghâm to take place:

First Condition: The first letter (مدغم) and second letter (مدغم فيه) should be next to each other. This condition has been formulated so that words such as اِنَّه are included, and words such as اَنَا نذير are excluded.

Second Condition: It is necessary that the مدغم (second letter) be two-lettered for Idghâm of two

letters to take place in one word. Hence there will be no Idghâm in words such as خَلَقَكَ.

Causes for Idghâm *not* to take place:

There are four causes for Idghâm **not** to take place;

- 1) The مدغم is be a ت Dhameer, whether مخاطب or متكلم
e.g. أَفَأَنْتَ تُسْمِعُ - كُنْتُ تُرَبِّيًا etc.
- 2) The مدغم is مشدّد e.g. مَسَّ سَقَرٍ etc.
- 3) The مدغم is منونّ e.g. وَاسِعٌ عَلِيمٌ etc.
- 4) The حرف علة has been dropped at the end of the
مدغم due to a جزم e.g. وَمَنْ يَبْتَغِ غَيْرَ etc.

In the above four cases Idghâm will **not** take place.

The Benefit of Idghâm

The benefit and purpose of Idghâm is to make simpler and easier the reading of the letters of Idghâm. Otherwise it is difficult to pronounce two similar letters simultaneously from the same makhraj or which are close to one another.

Types of Idghâm

According to the sukoon and harkat, Idghâm is of two types, and similarly according to the extent in which the changes take place in the مدغم;

1) ادغام صغير in which the مدغم is Sâkin from before.

In ادغام صغير there is less changes involved. If there is مثلين, then Idghâm will merely take place. However, if there is متجانسين or متقاربين then the مدغم letter will initially be changed similar to that of the مدغم فيه letter and then Idghâm will be made.

In ادغام صغير the changes are two.

2) ادغام كبير in which the مدغم letter initially is Mutaharrik. It is then made Sâkin and thereafter Idghâm is made.

In ادغام كبير the changes are more. If there is مثلين, then the مدغم will be made Sâkin after which Idghâm will be made. If there is متجانسين or متقاربين then the مدغم letter

will initially be changed similar to the **مدغم فيه** letter and made Sâkin, thereafter Idghâm is made.

In **ادغام كبير** the changes are three.

Another reason for the difference is that **ادغام صغير** is found less in the Qur'aan, whereas **ادغام كبير** is found in greater number.

A **ادغام مثلين - Idghâm-e-Mithlain**

مثلين is when two such letters appear which are from the same makhraj, and also have the same qualities i.e. they are the same letters. If the **مدغم** (first letter) is Sâkin then Idghâm will be wajib (compulsory).

Examples:

رَبِّحْتَ تِجَارَتَهُمْ - فَاصْرَبْ بِهِ - إِذْ ذَبَبَ
وَقَدْ دَخَلُوا - يُوجِّهُهُ

However if the first letter is a letter of madd then Idghâm will **not** take place.

Examples:

قَالُوا وَهُمْ - قَالُوا وَمَا - أَمِنُوا وَتَوَاصَوْا - فِي يَوْمٍ

B ادغام متجانسين - Idghâm-e-Mutajânisain

متجانسين is when two different letters are found together of the same makhraj but which differ in their Sifât.

If the مدغم (first letter) is Sâkin then Idghâm is Wajib (compulsory).

Examples:

وَقَالَتْ طَائِفَةٌ - إِذْ ظَلَمُوا - أَثْقَلَتْ دَعَا اللَّهَ
وَقَدْ تَبَيَّنَ - مَا عَبَدْتُمْ - أُجِيبَتْ دَعْوَتُكُمَا

Note 1: Idghâm-e-Mutajânisain has been divided into seven types, from which, in six the Idghâm will be تام (complete), in which Idghâm of both the makhraj and sifat will take place, and in one ناقص (incomplete) in which Idghâm of only the makhraj will take place and not that of the sifat. They are as follows;

- 1) The Idghâm of ت into د e.g. أَثْقَلَتْ دَعَا اللَّهَ
- 2) The Idghâm of ت into ط e.g. وَقَالَتْ طَائِفَةٌ
- 3) The Idghâm of د into ت e.g. وَقَدْ تَبَيَّنَ

- 4) The Idghâm of ذ into ظ e.g. اِذْ ظَلَمُوا
- 5) The Idghâm of ث into ذ as in, يَلْهَثْ ذَلِكَ in Surah A'râf.
- 6) The Idghâm of ب into م as in, اِرْكَبْ مَعَنَا in Surah Hud.

However, in the fifth and sixth places i.e. يَلْهَثْ ذَلِكَ and اِرْكَبْ مَعَنَا Izh'hâr according to the طريق of Allâmah Jazri رحمه الله will also be permissible. Though according to the طريق of Allâmah Shâtbi رحمه الله there will only be Idgham.

- 7) In four words the Idghâm will be ناقص (incomplete)

- 1) سورة يوسف in مَا فَرَّطْتُمْ 2) سورة المائدة in لَيْنٌ بَسَطْتُ
- 3) سورة الزمر in مَا فَرَّطْتُ 4) سورة النمل in فَقَالَ أَحَطْتُ

The Idghâm of the ط as regards to makhraj will take place into the ت. However the sifat of Isti'la and Itbâq will be read and will not be incorporated.

The method of this is that when making Idghâm, the مدغم (first letter) in this instance, the ط which is Sâkin, will be read with Itbâq (full mouth), thereafter when reading the مدغم فيه (second letter) i.e. the ت which is mutaharrik, will be read with the quality of Istifâl (empty mouth).

The ط in this instance will be read without Qalqalah.

C ادغام متقاربين - Idghâm Mutaqâribain

متقاربين is when two such letters appear together which are either different in makhrij only or either different in sifât only, or different in both together. If the مدغم (first letter) is Sâkin then Idghâm is Wâjib (compulsory).

Examples:

مِنْ رَبِّهِمْ - هُدًى لِّلْمُتَّقِينَ - وَلَكِنَّ لَا - مِنْ رَّزْقِ اللَّهِ
ثَمَرَةً رَّزْقًا - وَقُلْ رَبِّ

Note 1: Idghâm-e-Mutaqâribain has been categorized into seven types, from which, in three, the Idghâm will be تام, in two ناقص, and in one there will be خلف i.e. two وجوه:

- 1) The Idghâm of Noon Sâkin and Tanween into ل will be تام e.g. مِنْ لَّدُنْهُ - هُدًى لِّبَنِي
- 2) The Idghâm of Noon Sâkin and Tanween into ر will be تام e.g. مِنْ رَبِّهِمْ - ثَمَرَةً رَّزْقًا
- 3) The Idghâm of ل into ر will be تام e.g. وَقُلْ رَبِّ

- 4) The Idghâm of Noon Sâkin and Tanween into و will be ناقص e.g. طُلُوتٌ وَرَعْدٌ وَبَرْقٌ
- 5) The Idghâm of Noon Sâkin and Tanween into ي will be ناقص e.g. مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
- 6) In the word اَلَمْ تَخْلُقْكُمْ both types of Idghâm, تام (complete) and ناقص (incomplete) are permissible, however, تام (complete) is preferable.

In the case of تام the ق will be changed to a ك and Idghâm (incorporation) will take place, and in the case of ناقص, the quality of استعلاء of the ق will be read.

The method of this is that when making Idghâm, the مدغم (first letter) i.e. ق which is Sâkin will be read with Isti'lâ (full mouth), thereafter when reading the مدغم فيه (second letter) i.e. the ك which is mutaharrik will be read with the quality of Istifâl (empty mouth).

In this instance there will be no Qalqalah in the ق

- 7) The Idghâm of Noon Sâkin and Tanween into م according to some Qurrâ is of the مدغم (first letter) in which case the Idghâm will be ناقص, and according to others the ghunnâ is of the مدغم فيه (second letter) in which case the Idghâm will be تام. The above two versions have no direct effect on the pronunciation of the ghunnâ, in both cases it is the same.

The Rules of ال Ta'reef

- When after the ال ta'reef any of the following fourteen (14) letters اَبَغ حَجَّكَ وَ خَفَ عَقِيْمَه appear, which are known as حروف قمرية the 'moon letters', then اظهار will take place.

Examples:

الْاٰخِرِيْنَ - اَلْبَيْتِ - اَلْعَيْ - اَلْحُرَامِ - اَلْجُنُوْدِ
اَلْكِتٰبِ - اَلْوَاقِعَةُ - اَلْحَاثِنِيْنَ - اَلْفَاثِرُوْنَ
وَالْعَيْنِ بِالْعَيْنِ - اَلْقِنِيَتَيْنِ - اَلْيَوْمِ - اَلْمَسِيْحِ - اَلْهٰدِيْ

- In the remaining fourteen letters (14) letters which are known as حروف شمسيه the 'sun letters', Idghâm will take place.

The حروف شمسيه have been compiled in the following poem in which the first letter of each word is the proposed one:

ط ب ث م ص ل ر ح مَّا تَفْزُ ض ف ذَا
ن ع م
د ع س و ع ظ ن ز ر ش ر ي فَا

لِلْكَرَمِ

Examples:

وَالصُّفَّتِ - وَالذَّرِيَّتِ - الثَّقِيبُ - الدَّاعِي - التَّائِبُونَ
الزَّانِي - السَّجْدُونَ - الرَّحْمَنُ - الشَّمْسُ - وَلَا الضَّالِّيْنَ
وَالنَّجْمُ - وَالطَّارِقُ - الظَّنَانُ - اللَّهُ

Note 1: According to the riwâyat (narration) of Hafṣ رحمه الله عليه there will be ادغام صغير (Idghâm-e-Sagheer) only when the مدغم is sâkin from before. There is no ادغام كبير in his riwâyat.

However, there are five words in which the مدغم is mutaharrik, yet Idghâm takes place.

They are as follows:

- 1) سورة النساء آية 58 b) سورة البقرة آية 271 a) نِعَمًا at two places
- 2) سورة الانعام آية 81 in اُنْحَا جَوْنِيَّ
- 3) سورة الكهف آية 95 in مَكَّنِيَّ
- 4) سورة الزمر آية 64 in تَأْمُرُونِيَّ

سورة يوسف ع 2 in لَا تَأْمَنَّا 5)

The above words originally were;

- | | | |
|-----------------|-------------------|--------------|
| 1) نَعَمْ مَا | 2) أَتَحَاوُونِي | 3) مَكَّنِّي |
| 4) تَأْمُرُونِي | 5) لَا تَأْمَنَّا | |

The مدغم in the first four (4) words was mutaharrik, it was changed to a Sâkin and thereafter Idghâm was made.

In the fifth word i.e. لَا تَأْمَنَّا there are two وجوه;

1) ادغام

2) اظهار

However when ادغام is made then اشماء (indication by the lips) is necessary, and when اظهار is read, then روم (to read one third of the harkat) in the dhammah of the first ن is necessary.

Note 2: In سورة الحاقة the Idghâm of the ها of ﴿٢٨﴾ مَالِيهِ could be made into the ها of هَلْكَ when reading وصلًا (with continuity). However because the ها is of saktah, therefore according to the محققين (experts) saktah is preferable, even

though both وجوه are permissible, ادغام and سكته, however the latter gets preference.

Note 3: If two such letters of متقاربين or متجانسين, مثلين appear in which Idghâm does not take place, then both the letters should be read clearly and distinctly.

Examples:

وَإِذْ زَيْنَ - رُحِزَ عَنِ النَّارِ - إِذْ تَقُولُ - قَدْ جَاءَكُمْ
قَدْ صَلُّوا - بِشْرِكُمْ - بِأَعْيُنِنَا

Similarly, in the following cases too the letters should be read clearly from their makhraj with their relevant qualities:

- a) when two weak letters appear e.g. جِبَاهُهُمْ
- b) or one strong and one weak letter appear e.g. إِهْدِنَا
- c) two such letters appear which are read مفخم (full-mouth), examples;

أَضْطَرُّهُ - أَنْقَضَ ظَهْرَكَ
صَلِّصَالٍ - يَعِصُّ الظَّالِمُ

d) two مشدّد letters appear, examples;

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ - وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ
نُظْفَأُ مِنْ مَنِيٍّ يُمْنَى - بَحْرٌ لَّحِيٍّ يَغْشَاهُ - وَمِنْ ذُرِّيَّتِهِ

In all of the above cases the letters should be read clearly
and distinctly.



Chapter on همزه

Rules regarding the همزه Hamzah ء

The همزه initially is of two types:

- 1) اصلى 2) زائده

a) اصلى همزه is that همزه which is part of the root letters of a word, that is, it will coincide with the ف, ع and ل letter of a word e.g. بَدَأَ - سَأَلَ - أَمَرَ.

b) زائده همزه is that همزه which does not coincide with the ف, ع and ل letter of a word, examples;

etc. اِمْرَأَةٌ - اِمْرُؤًا - اِيْمَانًا - اَمِنَ

وصلى 2) 1) قطعى is of two types: همزه زائده

همزه قطعى - Hamza Qat'ie

The همزه قطعى is that همزه which remains in the word at all times and is read in all conditions, whether initiating the recitation from it or reading it with continuity from before.

The همزه is قطعى in the following cases:

- 1) The همزه is that of استفهام e.g. أَنَّ ذَرَّتَهُمْ
- 2) The همزه which occurs in the ماضى and امر of باب افعال

Examples:

أَقْبَلَ - أَكْرَمَى

- 3) Besides the مصدر, the همزه of every اسم will be قطعى, whether it be a ضمير e.g. أَنْتَ - إِيَّاكَ etc.

or whether it be an علم e.g. إِبْرَاهِيمُ or

an اسم نكرة e.g. إِنْسَانٍ

or it be a جمع e.g. أَسْمَاءٌ - أَسْوَرَةٌ

or اسم تفضيل e.g. أَحْمَدُ

- 4) Similarly the همزه of واحد متكلم of the فعل مضارع will be همزه قطعى

- 5) The همزه of all حروف besides the همزه of;

همزه قطعى will also be همزه تعريف

e.g. إِنَّ - أَنَّ - اِنَّ

إِذْ - أَمْ - أَوْ - إِلَّا - إِلَى

Hamza Wasli – همزه وصلی

The همزه is وصلی in the following cases:

- 1) The همزه of **أَل** e.g. **أَلْحَقُّمُ - أَلْحَمْدُ**
- 2) Similarly, the همزه in the following words is وصلی:
إِسْمٌ - إِبْنٌ - - إِمْرُؤًا - إِثْنِ - إِثْنَتَيْنِ
- 3) The همزه of **امر** in **ثلاثي مجرد** is وصلی
e.g. **إِسْمَعُ - إِمْشُوا** etc.
- 4) The همزه of **امر حاضر معروف** in **ثلاثي مزيد فيه** is وصلی
e.g. **إِسْتَنْصَرَ - إِنْتَقَمَ**
- 5) The همزه of **ماضي مجهول** in **ثلاثي مزيد فيه** is وصلی
e.g. **أَصْطَرَّ - أَجْتَنَّتْ** etc.
- 6) The همزه of **ماضي معروف** in **ثلاثي مزيد فيه** is وصلی
e.g. **إِسْتَكْبَرَ** etc.
- 7) The همزه in those **مصادر** in which after the وصلی there are five or six letters
e.g. **إِسْتَكْبَارٌ - إِنْفِطَارٌ** etc.

Note: There are other instances besides the above where the
وصلى is همزه.

The همزه قطعى will always be read when initiating the
recitation from the word.

Examples:

وَإِنْ كُنْتُمْ - وَإِذَا مَرُّوا - وَالْأَنْسِ - بِعَادٍ ﴿٦﴾ إِرَمَ
وَالْأَكْرَامِ - لَا أُقْسِمُ - أَمْ أَبْرَمُوا - أُمَّةً

The همزه وصلی drops off when read with continuity from
before

Examples:

وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ - تَبَارَكَ اسْمُ - عَزِيزٌ ابْنُ اللَّهِ
وَمَرْيَمَ ابْنَتْ - أَبُولُكَ امْرَأً - قَالَتِ امْرَأَتُ - عِنْدَ اللَّهِ اثْنَا عَشَرَ
مِنْهُ اثْنَتَا - إِذَا السَّمَاءُ انْفَطَرَتْ - إِذَا اكْتَالُوا

The همزة when appearing twice together in one word, is divided into five categories:

1. Two همزة appear together which are متحرك and قطعى. Both should be read with تحقيق i.e. clearly and distinctly with the qualities of جهر and شدّت without تسهيل or ابدال e.g. ءَاعْجَبِيْ - ءَأَنْذَرْتَهُمْ - ءَأَسْجُدُ in سورة حم السجدة which appears in the twenty-fourth juz.

In this instance the second همزة will be read with تسهيل. It is not correct to read this همزة with تحقيق according to the حفص رحمه الله رواية.

There is no other place in the Qur'aan in which تسهيل is read according to the حفص ل رواية.

Note: تسهيل means to read the همزة between its makhraj and between the makhraj of the letter of madd which corresponds to the harkat which appears on the همزة.

2) Two همزه appear of which the first is قطعى and the second is وصلى مفتوح. The first همزه is read with تحقيق and in the second there are two وجوه a) ابدال b) تسهيل.

There are three such words in the Qur'aan which appear at six places in which the above two وجوه are read;

- i. ءَالَذَّكَرَيْنِ twice in سورة الانعام which originally was ءَالَذَّكَرَيْنِ
- ii. ءَالْتَنِ twice in سورة يونس which originally was ءَالْتَنِ
- iii. ءَاللّٰهُ twice, the first in سورة يونس, and the second is in سورة النمل which originally was ءَاللّٰهُ

The rule here is that the second همزه which is وصلى was to have been dropped off, but by dropping it, it would not be known whether the word is informative or non-informative? Therefore it is not dropped. However, to indicate that this همزه is وصلى a change is brought into it by reading either with ابدال as above or with تسهيل

i.e. ءَاللّٰهُ - ءَالْتَنِ - ءَالَذَّكَرَيْنِ

Both ways are permissible. However ابدال is preferred as the change in it is complete.

3) Two همزه appear of which the first is قطعى and the second is وصلى مكسور. In this instance the همزه وصلى will drop off.

There are seven such words in the Qur'aan which are:

- | | | |
|----|----------------------|---------------------|
| 1) | سورة البقرة آية 80 | اتَّخَذْتُمْ |
| 2) | سورة سبا آية 8 | افْتَرَى |
| 3) | سورة مريم آية 78 | اَظْلَعَ الْعَيْبَ |
| 4) | سورة الصافات آية 152 | اصْطَفَى الْبَنَاتِ |
| 5) | سورة ص آية 63 | اتَّخَذُوهُمْ |
| 6) | سورة ص آية 75 | اسْتَكْبَرَتْ |
| 7) | سورة المنافقون آية 7 | اسْتَغْفَرَتْ |

4) Two همزه appear of which the first is قطعى and the second is ساكن,

e.g. اَمِنْ - اِيْمَانًا - اَوْقَى

Originally they were;

ءَامِنَ - اِءِمَانًا - اُوْثِمِنَ

The rule is that the همزه ساكنه will be changed to a letter of madd which corresponds to the harkat which occurs on the همزه before it.

This will be the case whether the recitation is initiated from the word or read in continuity from before.

5) Two همزه appear of which the first is وصلى and the second is ساكن,

e.g. اِيتُونِي - اُوتِمِنَ they originally were;

اِيتُونِي - اُوتِمِنَ

The rule is that if the recitation is initiated from the word then the همزه ساكنه will be changed to a letter of madd and read as اِيتُونِي - اُوتِمِنَ. However if the recitation is with continuity from before then the همزه وصلى will drop off and the همزه ساكنه will be read,

e.g. فِي السَّمَوَاتِ اِيتُونِي - الَّذِي اُوتِمِنَ

همزه وصلی The Harkat of The

The همزه وصلی which appears at the beginning of the word when read وصلًا (with continuity) will drop off. However when initiating or repeating from the word in which the همزه وصلی appears, the همزه will be read with a harkat. It now becomes necessary to know which harkat to read on the همزه وصلی.

- _ If the third letter of the word has a Dhammah, the همزه وصلی will be read with a Dhammah as well.

Examples:

أَضْطَرُّ - أَضْطَرُّرْتُمْ - أَنْقَضُ - أُدْخِلُوا
أَقْتُلُوا - أَخْرَجُوا - أُغْدُوا - أُعْبِدُوا

However in the following words the همزه وصلی will be read with a kasrah even though the third letter has a dhammah because the dhammah in this case is عارضی (temporary):

إِتَّقُوا - إِتَّقُواْ - إِمْشُواْ

Note 1: This is so because إِتَّقُواْ originally is إِتَّقِيُواْ and إِتَّقُواْ is إِتَّقِيُواْ and إِمْشُواْ is إِمْشِيُواْ and the dhammah on the ياء was

difficult to read. Therefore the kasrah before it was removed and the dhammah was transferred to the letter. Consequently due to اجتماع ساكنين (two sâkin letters being together) the ياء was dropped off.

However if the third letter has a kasrah or fat'hah the همزه will be read with a kasrah.

Examples:

اِفْتَحْ - اِضْرِبْ - اِنْفِرُوا - اِغْلَمُوا

In بِئْسَ الْاِسْمُ الْفُسُوقُ (سورة الحجرات آية 11) the لام will be read with a kasrah because of اجتماع ساكنين. This is so because in the word الاسم both the همزه are وصلی. Both the همزه fall away due to reading this word with continuity with the word before, the result is اجتماع ساكنين على غير حده (two sâkin letters are found together which cannot be read together), hence the لام gets a kasrah.

The همزه of أَلْ will always be read with a fat'hah.

Examples:

الْقَمَر - الْكَوْثَر - الْأَرْض - الشَّمْسُ - الْقَارِعَةُ

- In seven nouns (اسم) the همزه will always have a kasrah.
They are as follows:

1) in اِبْنٍ - نُوحٌ اِبْنُهُ - اِنَّ اِبْنِي

عَزِيْزٌ اِبْنُ اللّٰهِ

2) in اِبْنَتٍ وَ مَرِيْمَ اِبْنَتٍ

3) اِنْ اَمْرُؤًا - لِكُلِّ اَمْرِيٍّ in اِمْرًا - اِمْرُؤًا - اَمْرِيٍّ

اَبُوْكَ اَمْرًا

4) وَقَالَتْ اِمْرَاْتُ - اَمُّوْا اِمْرَاَتٍ - اَوِ اِمْرَاَةً in اِمْرَاَتٍ

5) in اِسْمٍ يَّعْلَمُ اِسْمُهُ - مِّنْهُ اِسْمُهُ الْمَسِيْحُ

6) مِنْهُمْ اِثْنِيْ - عِنْدَ اللّٰهِ اِثْنَا in اِثْنِيْ - اِثْنِيْ - اِثْنَا

حِيْنَ الْوَصِيَّةِ اِثْنِيْ - ثَانِيْ اِثْنِيْ

7) فَوْقَ اِثْنَتَيْنِ - مِنْهُ اِثْنَتَا in اِثْنَتَيْنِ - اِثْنَتَانِ

Note 2: Wherever a همزه mutaharrik or sâkin appears it should be read clearly and distinctly with the qualities of Jâh and Shiddat. If care is not taken then this همزه could change to an الف or هاء, or it could be left out, or it might not be pronounced clearly especially when two همزه appear together.

Examples:

ءَأَنْزَلَ - أَيْفُكَا إِلَهَةً - ءَأَنْذَرْتَهُمْ

Note 3: When after a sâkin letter a همزه appears, care should be taken that the sukoon of the sâkin letter be read complete, and the همزه itself should be pronounced distinctly. It should not happen that the همزه is dropped or the harkat of the همزه be carried to the sâkin letter before it.

Examples:

وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ - عَلَيْكُمُ الْأَرْضُ
فَسُئِلَ الَّذِينَ - قَدْ أَفْلَحَ - إِنَّ الْإِنْسَانَ - وَلَا تُسْئَلُ عَنْ أَصْحَابِ



Method of pronouncing the حركات Harakât, the سكون Sukoon and the تشديد Tashdeed

The founding and reading of the تشديد and سكون, حرکت is imperative and important for the sequence and arrangement of a word.

It would be impossible to read a word if it was void of any of the three.

The تشديد and سكون, حركات are of two types;

اصلى و بنائى i.e. That تشديد and سكون, حرکت which is found originally from the inception of the word is اصلى و بنائى, it does not change.

e.g. the حركات of the word ذَلِك and the tashdeed of the word اَللّٰهُ etc.

تشديد and سكون, حرکت i.e. That تشديد and سكون, حرکت which is not found originally, but occurs due to various circumstances,

e.g. the kasrah in اِنْ اَرْتَبْتُمْ is due to اجتماع ساكنين, the kasrah on the هاء in اِلٰهِ is due to the لام جاره, and the تشديد is found when ادغام takes place etc.

The **حَركَة** is a vowel sound which produces the sound of â – ê – ô.

The **حَركَة** is an additional sound which is found at the time of pronouncing a letter. It is due to the **حَركَة** that it is possible to articulate various letters in sequence in any given word.

For example, in the word **صراط** it is necessary that the harkat be read on the **ص** and **ر** for this word to be articulated and then move on to the next word.

Without reading the **حَركَة** it will not be possible to read in sequence.

From the above we realise that it is not possible to articulate a letter without a harkat or sukoon, and thereafter to pronounce the following letter and so on. Hence, it is imperative to separate any two letters by means of a harkat or sukoon.

In conclusion a letter is pronounced when two bodies meet in a makhraj, and for the separation a **حَركَة** is necessary so that the following letter could be read, and if the sound is protracted on the letter then it is a **سكون**.

The Method of pronouncing the حركات

The حركت is a vowel sound which is pronounced on a letter.

The حركت is pronounced by the various formations of the lips, which are discussed below.

The حركات are three:

ضمه and - كسره - فتحه

- 1) The فتحه is pronounced by the departing of the lips (opening of the mouth) and voice.
- 2) The كسره is pronounced by leaning the lips, mouth and voice downwards.
- 3) The ضمه is pronounced by making the lips round.

According to some Ulema of لغت the harkat is the half of the letter of madd, and according to others the madd is the double of a harkat. Hence, the relation between the harkat and the letter of madd is اصلية and فرعية. As it is known that

there is a relation between the **فتحة** and **الف**, between the **ياء** and **كسرة** and between the **واو** and **ضمة**.

حركات فرعية and حركات أصلية

If a harkat is not read between itself and any one of the other two harkats, it will be known as **حركات أصلية**. If it is read between itself and any one of the other two harkats it is known as **حركات فرعية**.

اشمام **Ishmâm** and امالة **Imâlah**

Imâlah is read when the **الف** leans towards the **ياء** and the **كسرة** towards the **فتحة**. When the effect of the **كسرة** is more over the **فتحة** this is known as **امالة الكبرى** which is found in the word **مجريها** in **سورة الهود**.

This is according to the riwâyat of **رحمة الله عليه**.

If the **فتحة** is stronger over the **كسرة** it is then known as **امالة** **الصغرى** or **تقليل** which is read according to other riwâyats.

Ishmâm will be read when the **ضمّة** and **كسرة** are read together, incorporating one into the other, for example the word **قيل** in other **riwâyât**.

Note: It is necessary to pronounce the **حركات** clearly, sharply with an active voice i.e. **معروف** as the Arabs do, and not with a passive voice i.e. **مجهول**.

Note: Care should be taken that a letter of madd should not be added on the **فتحة** by extending the **فتحة** to produce a **الف** where there is no **الف**, to extend the **ضمّة** to produce a **واو** after which there is no **واو**, or to extend the **كسرة** to produce a **ياء** after which there is no **ياء**. To do so is **لحن جلي**, a major error.

However, if after the **فتحة** there is an **الف**, and after the **ضمّة** there is a **واو ساكنة**, and after the **كسرة** there is a **ياء ساكنة** then these harkats should be extended and read with madd.

Not to make madd in this instance is **لحن جلي** (major error).

Note: Care should be taken that the madd is made in completion especially when a few madd's appear together e.g.

اذْهَبُوا بِقَمِيصِي هَذَا فَالْتَقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا ۖ وَأَتُونِي بِأَهْلِكُمْ
أَجْمَعِينَ ﴿٩٣﴾

To increase or decrease the duration of madd-e-asli and the harkats is not permissible, except when reading with روم i.e. to read one third of the harkat, or اختلاس which is the opposite of روم i.e. to read two thirds of the harkat.

In the word ضعف which appears three times in سورة الروم there is حُلف for حفص رحمه الله in which he reads the ضاد either with a ضمة or فتحة. However the ضمة is narrated by فضيل بن مرزوق رحمه الله from حفص رحمه الله and the فتحة directly from امام عاصم رحمه الله

Note: حفص رحمه الله states that this is one instance where he differs from امام عاصم رحمه الله in which the فتحة on the ضاد is narrated from امام عاصم رحمه الله and the ضمة on the ضاد is narrated from فضيل بن مرزوق رحمه الله.

Note: فضيل بن مرزوق رحمه الله narrates from حفص رحمه الله and he from ابن عمر رضي الله عنهما and he from عوفى رحمه الله that Nabi-e-Kareem ﷺ instructed him to recite the ضاد with a ضمة.

Both the modes i.e. فتحة and ضمة could be read on the ض for حفص رحمه الله

The method of pronouncing the سکون

The سکون will be pronounced when the voice is protracted on the letter, and thereafter to immediately read the following letter without articulating any of the three harkat's. The سکون must be read without pausing due to the link and bond between the letters.

If there is a pause without the intake of a new breath, سكتة takes place. If a new breath is taken than وقف will have taken place. This all will take place, when continuation of the recitation is intended.

To do any of the above two at inappropriate places is incorrect.

The method of pronouncing وقف بالاشمام, وقف بالاسكان and وقف بالروم

— وقف بالاسكان is to read the last letter of a word on which وقف takes place with a سکون.

وقف بالاسكان is possible on all three harkat's.

- وقف بالاشمام is to indicate by the lips towards the ضمة on the last letter of the word when stopping.

وقف بالاشمام is possible on a رفع and ضمه only.

Those looking at the reader will be able to observe the اشمام

- وقف بالروم is to read a portion of a harkat (one third) of the ضمة and رفع or كسرة and جر on the last letter of the word when stopping, with such a low tone that only those close to the reader will be able to hear the harkat.

وقف بالروم is possible on a رفع and ضمه, and كسره and جر only.

Note: The حركات are of two types;

- 1) بنائى - اصلى is a harkat which remains in the word in all conditions, it does not change.

The بنائى and كسره, فتحه

- 2) اعرابى is a harkat which changes due to various laws.

The اعرابی رفع and جر, نصب are

However the harkat should not be عارضی (of a temporary nature), nor should the last letter be a تاء تانیث or a میم جمع. Similarly the last letter should not have a سکون. In all of the above cases اشمام and روم will **not** be permissible.

✦ اختلاس is to read two-thirds of the harkat.

The method of pronouncing the تشدید

The تشدید is read when a sâkin letter is incorporated into the mutaharrik letter appearing after it. This is done with a single movement of the tongue.

The تشدید is found on a single letter as well, which is restricted to مثلین only, and waqf in this instance will be on the second letter.

The تشدید is also found when ادغام takes place of two letters, which occurs in متقاربین and متجانسین, مثلین. In this

instance waqf is permissible on either the مدغم (the first letter) or مدغم فيه (the second letter).

The duration of the تشديد of the مدغم is less than the تشديد of the مشدد

Note:

a) The تشديد of the راء should be less due to concealing the sifat of Takreer which is found in it.

b) The تشديد found in the لام of اللَّهُ will be most complete in comparison to any other تشديد

Examples: دُرِّيَّ - وَاللَّهُ etc.

The duration of a مشدد letter is longer than a مخفف letter but less than two letters.

It is imperative to make apparent the غنة in the ن and م when they are مشدد, both وَقَفًا and وَصَلًا

It is also imperative to prolong the مشدد letter when making waqf, especially if it is a letter of شديده

Examples: عَدُوٌّ - صَوَافٍ - بِالْحَقِّ ط

The Rules of اجتماع ساكنين Two Sâkin letters

اجتماع ساكنين is of Two Types:

A: اجتماع ساكنين على حده – Two such sâkin letters which remain and are read in both conditions, i.e. when making وقف (stopping) or when reading وصلًا - with continuity.

This is found in three (3) types:

1) Two sâkin letters appear together of which the first is a letter of madd or leen.

Examples: أَلْقَ and the عَيْنُ in Surah Maryam and Surah Shurâ, جَاءَ آمُرْنَا - ءَأَنْذَرْتَهُمْ, etc. in the various Qira'ât.

2) Two sâkin letters appear together of which the second sâkin is a مدغم letter.

Examples: شَهْرُ رَمَضَانَ - فَنِعِمَّا

3) The first sâkin is a letter of madd or leen and the second a مدغم

Examples: حَاجَّ - دَابَّةٍ etc. and هَاتَيْنِ - الَّذِينَ in the qirâ'at of مَكِّي etc. رحمه الله

Note: In the case where the first letter is a letter of madd, it is necessary to separate both the sâkins by prolonging the first sâkin.

This is achieved by extending the madd, and this separation is realized in totality by prolonging the madd to its fullest extent by the prolongation of three or five alifs which is the duration of طول

B: اجتماع ساكنين على غير حده – Two such sâkin letters which cannot remain together when read.

This is of two types:

- i. Both the sâkin letters are in one word, but the first is not a letter of madd. This اجتماع ساكنين is permissible only when making وقف (stopping),

Examples:

ذِي الذِّكْرِ ﴿١﴾ - يَسْرَ ﴿٤﴾ - وَاسْتَغْفِرْهُ - ط - عَنْهُ ط - شَهْرٌ ﴿٣﴾

- ii. Both the sâkin letters are in two separate words.
In this case it is not permissible to retain and read both the sâkin letters. The first sâkin letter will either be dropped or given a harkat.

This is of six types:

1. The first sâkin is a letter of madd in which case it will be dropped. Examples:

وَقَالَا الْحَمْدُ - إِذَا الشَّمْسُ - ذَاقَا الشَّجَرَةَ
فِي الْأَرْضِ - وَقَالُوا الْحَمْدُ

2. The نُونُ of مِنْ which will get a fat'hah.

Examples:

مِنَ الْمُتَّقِينَ - وَمِنَ النَّاسِ - مِنَ السَّمَاءِ - مِنَ اللَّهِ - مِنَ الْجِبَالِ

3. The second ميم in اَلَمْ in the beginning of, سورة آل عمران, will get a fat'hah.

Example: اَلَمْ ﴿١﴾ اللَّهُ

Note: It will be read thus اَلِفٌ لَامٌ مَّيْمٌ اَللَّهُ

4. The جَمْعُ of مِيْمٌ will get a dhammah. Examples:

هُمْ الْمُفْلِحُونَ - عَلَيْكُمُ الصِّيَامُ - وَأَنْتُمْ الْأَعْلَوْنَ

5. The وَاوِ of اَفْعَلٌ will get a dhammah.

Examples:

دَعُوا اللَّهَ - وَعَصُوا الرَّسُولَ - وَرَأُوا الْعَذَابَ

6. Any other sâkin besides the above five;

- i. The **تنوين** Tanween will get a kasrah if after it there is a sâkin letter, and usually in place of the tanween a small **نون** is written, which is known as **نون قُطْنِي** - noon-e-qutni.

Examples:

قَدِيرٌ ﴿١﴾ الَّذِي - فَخُورًا ﴿٣٦﴾ الَّذِينَ - مُنِيبٍ ﴿٣٣﴾
ادْخُلُوهَا

Note: It is not correct to initiate or repeat the recitation from a Tanween.

- ii. Any other sâkin besides the above will get a kasrah.

Examples:

وَلَقَدْ اسْتَهْزَيْتُ - أَوْ انْقُصْ - مَنِ ارْتَضَى - وَلَوْ افْتَدَى بِهِ

Note: In **الِاسْمِ الْفُسُوقُ** which appears in Surah Hujarât, the **همزه** of both **آل** and **إِسْمُ** is wasli, hence both these hamza's fall away when reading with continuity **وصلًا**. Thus, the **ل** in **آل** gets a kasra, and is joined to the **س** in **إِسْمُ**

Chapter on Madd

Rules regarding مَد Madd

The concept of madd is established in the following narration recorded by Allâmah Jazri رحمه الله عليه in his kitâb, An-Nashr, in which Hadhrat Abdullaah ibn Mas'ud رضي الله عنه reports that he was teaching a person the Qur'aan. The person read the âyat لِفُقَرَاءِ and he did not make madd. Hadhrat ibn Mas'ud رضي الله عنه addressed the person and told him that this was not the manner in which he learnt from Nabi-e-Kareem ﷺ. The person then enquired as to how Nabi-e-Kareem ﷺ had taught him. Hadhrat ibn Mas'ud رضي الله عنه then recited the âyat and made madd in لِفُقَرَاءِ.

The Common and Technical meaning of Madd.

The dictionary meaning of madd is to prolong, extend and stretch.

Technically Madd is إِطَالَةُ الصَّوْتِ عَلَى حَرْفِ الْمَدِّ which means to extend and prolong the voice solely in the letters of madd. If the voice is extended in any other letter, then madd will not be implied.

Letters of Madd

The letters of madd are three;

- 1) The الف, which in all cases remains a letter of madd.
- 2) The واو ساكن before which there is a dhammah.
- 3) The ياء ساكن before which there is a kasrah.

The example for all three letters collectively is;

نُوحِيهَا - أُذِيْنَا - أُوتِيْنَا - اَتَجَادِلُوْنِي

Types of Madd

Madd is of two types;

a) أَصْلِي (asli)

b) فَرْعِي (far'ie)

A) مَدَّ اَصْلِي - Madd-e-Asli

Madd-e-Asli is that letter of madd after which there is no همزه or سكون. The duration of madd-e-asli is one alif. Madd-e-Asli is also known as مَدَّ طَبْعِي because a person naturally makes madd in them, and also مَدَّ ذَاتِي which implies that the madd will not subsist without the existence of the letter of

madd, nor is any of the اسباب (pre-conditions) found for madd to take place.

Examples: يَقُولُ - قِيلَ - قَالَ

Madd-e-Asli is known by other names as well, which are as follows:

- _ ضَعِيفَه because of the weakness found in the letters of madd.
- _ هَوَائِيَه because the voice terminates in the emptiness of the mouth.
- _ جَوْفِيَه because the makhraj of the letters is the hollow space of the mouth.
- _ خَفِيَه because there is an aspect of concealment in the letters of madd.

The letters of madd are commonly known as;

حُرُوفٌ عَلَتْ and also حُرُوفٌ مَدَّ وَلِيْن

Note: It is not permissible to prolong the letter of madd in the madd-e-asli more than an اَلِف nor is it permissible to read it less than an اَلِف. In both cases it will be لَحْنٌ جَلِيٌّ, which is haraam.

B) مدّ فرعی - Madd-e-Far'ie

Madd-e-Far'ie is that madd which is dependent on the founding of any of the اسباب (pre-conditions) for madd to be made, (which will be discussed later) and which also is prolonged to a specific length (in the madd-e-far'ie).

There are 2 (two) اسباب (pre-conditions) for madd-e-far'ie to take place, one is لفظی which is found in the letters of the word, the other is معنوی which is found in the meaning of the word.

The سبب لفظی is found in two instances; Firstly, when after the letter of madd a سکون appears, and secondly, when after the letter of madd a همزه appears.

In the case of the سکون there are two types;

عارض (2) and لازم (1).

In the case of the لازم there are initially two types;

حرفی (2) and کلمی (1).

Each of them will either be 1) مثقل or 2) مخفف.

In the case of the همزه there are two types;

منفصل (2) and متصل (1).

ان شاء الله Each one will now be discussed in detail



a) مدّ لازم (Madd-e-Laazim)

مدّ لازم (Madd-e-Laazim) is of 4 (four) types:

- | | |
|--------------------------|--------------------------|
| 1) مدّ لازم کلمی مَثَقَل | 2) مدّ لازم کلمی مَخْفَف |
| 3) مدّ لازم حرفی مَثَقَل | 4) مدّ لازم حرفی مَخْفَف |

i. مدّ لازم کلمی مَثَقَل is that madd in which after the letter of madd a tashdeed is found in the same word. This is found generally due to idghaam.

Examples: دَابَّةٌ - الطَّامَةُ - اتَّحَاجُّونِي

These originally were;

دَابَّةٌ - الطَّامَةُ - اتَّحَاجُّونِي

In the above words the tashdeed is due to idghaam.

Note 1: In the beginning of Surah Aal-e-Imrân, when reading **الْم** in continuity with **اللّٰه** after it, i.e. **اللّٰهُ ۝ (١) ۝ الْم** it will be permissible to read either with **طول** in the letter of madd of the **ميم** taking into consideration the originality of the sukoon on the second **ميم** or to read with **قصر** taking into consideration the **فتحه** which is now read on the second **ميم** due to reading with continuity. **توسط** in this instance will not be permissible.¹

Similarly, in Surah Ankabut in **الْم ۝ (١) ۝ أَحَسِبَ** due to **نقل** for **ورش** then either **طول** or **قصر** can be read. The same applies to the word **أَلْتَنَّ** when read for **نافع** and **ابن وردان** with **نقل**. Either of the above **وجوه** can be read i.e. **طول** and **قصر**. Similarly, for **ورش** at two places **إِنْ أَرَادَ** and **لِلنَّبِيِّ إِنْ أَرَادَ** and **عَلَى الْبِعَاءِ إِنْ** any one of the two **وجوه** can be read. **أَرَدَنَّ** due to **اببدال** and **نقل**

¹ Refer to **اجتماع ساكنين**

Note 2: There are three words **عَالِدَاتٍ - أَلْتَنَ - اللَّهُ** which could be read both, with **إبدال** in which case **madd (طول)** is necessary or with **تسهيل** in which case **قصر** will be read.¹

Note 3: When making **وقف** (stopping) on a letter which has a **tashdeed** preceded by a letter of **madd**,

Examples: **غَيْرَ مُضَارٍّ - صَوَافٍّ - وَلَا جَانٌّ ﴿٥٦﴾**

In the above words there will only be **طول** even though together with **مَدَّ لازم** there is **مَدَّ عارض وقفي** as well. In this instance preference is given to **مَدَّ لازم** which is a stronger **madd** compared to **مَدَّ عارض وقفي**, in this case **قصر** or **توسط** will not be permissible.

It should be remembered that 3 (three) or 5 (five) alifs could be read in the **طول** of **مَدَّ لازم**. Now if three alifs is chosen **وَصَلًا** then three alifs should be read in **waqf**, and if five alifs is chosen **وَصَلًا** then five alifs should be read in **waqf**. It should not be that three alifs is chosen **وَصَلًا** and five is read in **waqf** or vice versa e.g. as in **وَالَا الضَّالِّينَ** when making **waqf**.

¹ Refer to Chapter on **همزه**

ii. **مَدّ لازم کلمی مخفف** is that madd in which after the letter of madd a sukoon is found in the same word.

Examples:

وَحْيَايَ and آلُشَّ according to the Qira'at of Imâm Nâfi'.

iii. **مَدّ لازم حرفی مثقل** is that madd in which after the letter of madd the tashdeed appears in the same letter.

Examples:

The طَّسَم in طَّسَم and the لَّام in لَّام

iv. **مَدّ لازم حرفی مخفف** is that madd in which after the letter of madd the sukoon appears in the same letter.

Examples:

The مِيم in مِيم and طَّسَم - ن - يَس - ق etc.

The duration in all four types of **مَدّ لازم** is **طول** which is either 3 or 5 alifs.

The **حُرُوف مُقَطَّعَات**

حُرُوف مُقَطَّعَات literally means to be apart - to read separately.

The **حُرُوف مُقَطَّعَات** are fourteen (14) which appear at the beginning of twenty-nine (29) Surats.

Collectively they are: صَلُّهُ سَحِيرًا مِّنْ قَطْعِكَ

The حُرُوفُ مَقْطَعَاتٍ are categorised into four groups, which are as follows:

i. ثَنَائِي – those حُرُوفُ مَقْطَعَاتٍ which consist of two letters.

They are five (5), which collectively are طَهْرٌ حَيٌّ There will only be قَصْرٌ because after the letter of madd there is no سَبَبٌ (pre-condition) for madd to be extended, in this instance there is no سَكُونٌ

Examples:

يُسَى in يَاء – حَمْ in حَا – الرَّ in رَاء – طَهْ

ii. ثَلَاثِي is that حُرُوفُ مَقْطَعٍ in which there is no letter of madd or leen.

This is the letter الف in الرَّ, اَلَمْ etc.

Note: Care should be taken not to make any madd in the الف

iii. حُرُوفُ مَقْطَعَاتٍ are those ثَلَاثِي مَدِّي الْاَوْسَط which consist of three letters, and the middle letter is the

letter of madd. They are seven (7) which collectively are **نقص مسلك**

Examples:

- 1) ن (نون)
- 2) عَسَق - ق (قاف)
- 3) كَهَيْعَص - اَلْمَص - ص (صاد)
- 4) اَلَمْ - اَلْمَص - اَلْمَر - حَم - طَسَم (ميم)
- 5) اَيْس - عَسَق - طَس - طَسَم (سين)
- 6) اَلَمْ - اَلْمَص - اَلْمَر - اَلر (لام)
- 7) كَهَيْعَص (كاف)

iv. **حرف مقطع** is that **ثلاثي لين الاوسط** in which the second letter is a letter of **لين**. This is found in the letter **عين** which appears at two places;

- a) Surah Maryam كَهَيْعَص
- b) Surah Shurâ ﴿١﴾ حَمَّ ﴿٢﴾ عَسَق ﴿٣﴾

According to the **طريق** of **امام شاطبي رحمه الله** there will be **طول** and **توسط**, though **طول** gets preference. However,

according to the **طريق** of **طبيه** all three **وجوه** will be permissible, though **طول** will get preference.

The duration in all four types of **مدّ لازم** is **التساوى** which is either three (3) or five (5) alif's.

Note: Madd is made so as to separate the two sâkin's through the duration of **طول**. The separation is achieved in full by making madd of three or five alifs.

b) **مدّ عارض وقفى** (Madd-e-Aaridh Waqfi)

- **مدّ عارض وقفى** (Madd-e-Aaridh Waqfi) is that madd in which after the letter of madd the sukoon is **عارضى** (temporary) due to **وقف** (stopping).

Examples:

كُنْ فَيَكُونُ ﴿١١٧﴾ - أَلَا نُنْهَرُ ۚ

الرَّحِيْمُ ﴿٢﴾ - هُمُ الْمُفْلِحُونَ ﴿٥﴾

- The sukoon is at times **عارضى** (temporary) due to **ادغام** as is in the Qira'at of **ابو عمرو بصرى** رحمه الله **كبير**

Examples:

الرَّحِيمُ ﴿٢﴾ مَلِكٍ - فِيهِ هُدًى - يَقُولُ رَبَّنَا

In the above two cases there will be **قصر** and **توسط** and **طول**.

قصر gets preference, then **توسط** and then **طول**

- _ There will be **طول** which is three (3) or five (5) alif's, because of the sukoon which appears after the letter of madd when making waqf.
 - _ There will be **توسط** which is two (2) or (3) alif's. This duration is to indicate that the sukoon is **عارضى** (temporary).
 - _ There will be **قصر** which is one (1) alif. The **قصر** is read when taking into consideration the harkat which was originally found on the letter.
- If the sukoon is **عارضى** (temporary) after a letter of leen, it is then known as **لين عارض**

Examples:

فُرَيْشٌ ﴿١﴾ - خَوْفٍ ﴿٤﴾ - عَقَبِيهِ ط - خَيْرٌ ط - مَطَرُ السَّوءِ ط

In **لین عارض** there will be **قصر** which in this case will be equal to one (1) harkat i.e. half (½) an alif, thereafter **توسط**, and then **طول**

c) **مَدّ متصل** (Madd-e-Muttasil)

مَدّ متصل (Madd-e-Muttasil) is that madd in which after the letter of madd the **همزه** appears in the same word.

Examples: **طَائِفَةٌ - سَيْثٌ - وَجَرُّوا - وَالْمَلِكُ**
بَاؤُمْ اَفْرَعُوا - اَلْسُوْءَ

The duration of **مَدّ متصل** is either 2, 2 ½ or 4 alifs, which are the durations for **توسط**

The reason for madd to take place is two-fold;

Firstly, the letter of madd itself is weak. Thus to strengthen it madd is made.

Secondly, madd is made so that the opportunity is created to read the همزه correctly and distinctly with the qualities of جهر and شدت.

These two reasons are applicable both to متصل and منفصل, as the سبب (pre-condition) in both cases is the same i.e. the appearance of the همزه after the letter of madd.

مَدّ متصل is known as مَدّ واجب as well, because from the time of Nabi-e-Kareem ﷺ till now there is consensus on madd being necessary in the مَدّ متصل. There is no difference of opinion in this regard.

Allaamah Jazri رحمه الله states that he made extensive research and great effort but could not find any narration in which the permissibility of قصر is indicated in the مَدّ متصل. Rather a narration in support of madd is found which is reported by Hadhrat Ibn Mas'ood رضي الله عنه. This has been discussed in the beginning of this chapter.

Note: When stopping (making waqf) on the مَدّ متصل, two اسباب (pre-conditions) for madd is found i.e. همزه and سکون عارضی

Examples:

مَنْ يَشَاءُ ُ - فِي السَّمَاءِ َ - قُرْءٍ ُ
مِنْ سُوءٍ َ - سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

When making وقف بالاشمام or وقف بالاسكان then together with توسط it will be permissible to make طول as well, because of the عارض being سكون. However قصر will not be permissible, because the مَدّ متصل is regarded as a stronger madd compared to مَدّ عارض وقفي. Hence to make قصر will be to ignore the stronger madd and give preference to a weaker madd, which is not permissible.

If وقف بالروم is made then only توسط will be permissible, because in وقف بالروم the harkat is read, although only part thereof.

d) مَدّ منفصل (Madd-e-Munfasil)

مَدّ منفصل (Madd-e-Munfasil) is that madd in which the همزة appears after the letter of madd in the following word.

Examples:

بِمَا أُنْزِلَ - قَالُوا أَمَنَّا - إِنِّي أَعْلَمُ - يَأْدُمُ
هَآنْتُمْ - يَأْيُهَا - يَأْبَتِ

The duration of **مَدّ منفصل** is either 2, 2 ½ or 4 alifs, which are the durations for **توسط**.

This is according to the **طريق** of Allaamah Shatbi رحمه الله

However, according to the **طريق** of Allaamah Jazri رحمه الله **قصر**, too is permissible.

This madd is also known as **مَدّ جائز** because of the permissibility of **قصر** in it according to some **طرق**.

Discussion on the Durations of the Madd's

The discussion on the duration of the madd's has been dealt with already. What will be discussed here is the various **وجوه** which arise and are formulated when the madd's are read together. This will occur when either the same type of madd appears, in which case **مساوات** (equivalence) in the duration is necessary, and if there are different types of madd then preference should be given to the stronger madd over the weaker ones and not vice versa.

Note: The *golden rule* is that when the same type of madd occurs then مساوات (equivalence) in the lengths of the madd is necessary.

Similarly, equivalence in the durations of the same is also necessary.

Example, if 2 (two), 2½ (two and a half) or 4 (four) alifs madd is adopted in مَدّ متصل or مَدّ منفصل then the same should be read throughout. It should not be such that one place 2 alifs is read, at another place 2½ and at another 4. To do so is incorrect.

And if there are different madds, then preference should be given to the stronger madd.

The strongest amongst the madd is مَدّ لازم, thereafter مَدّ متصل, thereafter مَدّ عارض وقفي and lastly مَدّ منفصل.

The madds in relation to one another is now discussed.

مد لازم

When مد لازم appears repeatedly then equivalence in its durations will be necessary.

The وجوه are as follows:

وجوه	الْم - اُتَحَاجُّونِي		وجوه	
Permissible	3 alifs	3 alifs	جائز	1
	5 alifs	5 alifs		2
Not permissible	3 alifs	5 alifs	غير	1
	5 alifs	3 alifs	جائز	2

When مد لازم and مد عارض appear together then preference should be given to the stronger madd over the weaker one.

The وجوه are as follows:

وجوه	وَلَا الضَّالِّينَ ﴿٧﴾		وجوه	
	وجوه ثلاثه	طول		
permissible	1 alif قصر	3 alifs	جائز	1
	3 alifs توسط	3 alifs		2
Not permissible	5 alifs طول	3 alifs	غير جائز	3
permissible	1 alif قصر	5 alifs	جائز	1
	3 alifs توسط	5 alifs		2
	5 alifs طول	5 alifs		3

Note: When مَدّ لازم and مَدّ عارض وقفي appear together in one word, as in وَلَا الضَّالِّينَ, then when making waqf, care should be taken that the duration of madd in مَدّ عارض does not exceed that of مَدّ لازم. The madd's could either be equal in both or the madd in مَدّ عارض should be less.

This happens more often in Surah Fatiha by many Imâms. Therefore care should be exercised.

When مَدّ عارض وقفي appears repeatedly then too equivalence in the durations will be necessary.

The durations of مدّ عارض

Below the مدّ عارض is discussed individually:

In examples such as اَلْعَلَمِیْنَ in which the last letter has a فتحه which appears after the letter of madd.

Three (3) وجوه are read, which are as follows:

اَلْعَلَمِیْنَ ﴿١﴾	Number of
مدّ عارض	وجوه
طول مع الاسكان	1
توسط مع الاسكان	2
قصر مع الاسكان	3

In examples such as اَلرَّحِیْم due to the كسره on the میم which appears after the letter of madd, there will be six (6) وجوه out of which four (4) are permissible and the remaining two (2) are impermissible.

They are as follows:

	الَّرَّحِيمُ ﴿٢﴾		Number of وجوه
	مدّ عارض		
permissible	طول مع الاسكان	توسط مع الاسكان	1
	توسط مع الاسكان		2
	قصر مع الاسكان		3
	قصر مع الروم		4
impermissible	توسط مع الروم	غير جائز وجوه	5
	طول مع الروم		6

In examples such as **نُستعين** due to the **ضمه** on the **نون** which appears after the letter of madd, there will be nine (9) **وجوه** out of which seven (7) are permissible and the remaining two (2) are impermissible.

They are as follows:

		نَسْتَعِينُ ﴿٤﴾		Number of وجوه	
		مدّ عارض			
permissible		طول مع الاسكان	لا يجوز	1	
		توسط مع الاسكان		2	
		قصر مع الاسكان		3	
		طول مع الاشمام		4	
		توسط مع الاشمام		5	
		قصر مع الاشمام		6	
		قصر مع الروم		7	
impermissible		توسط مع الروم	غير جائز	8	
		طول مع الروم	وجوه	9	

Note: طول مع الروم and توسط مع الروم will not be permissible because of the reading of the harkat, even though in this case it is only a third. In this instance the last letter is not made sâkin, therefore only قصر will be permissible. The madd in this instance will be أصلي.

When various مدّ عارض appear in a recitation then many وجوه accumulate, again the مساوات (equivalence) وجوه are permissible and the odd ones are impermissible.

If بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ together with الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ are read for example, then the total number of وجوه are forty-eight (48); from which four (4) are permissible conclusively. They are the مساوات (equivalence) وجوه and two (2) are permissible with reservations, which are; طول 'توسط مع الاسكان and الرَّحِيمِ and قصر مع الروم الْعَالَمِينَ.

The remaining forty-two (42) وجوه are impermissible.

The forty-eight وجوه of مدّ عارض are calculated as follows:

Four (4) وجوه in الرَّحِيمِ

قصر مع الروم (4) طول ' توسط ' قصر مع الاسكان (1-3) i.e.

multiplied into the four (4) وجوه of الرَّحِيمِ

قصر مع الروم (4) طول ' توسط ' قصر مع الاسكان (1-3) i.e.

multiplied into the three (3) وجوه of الْعَلَمِينَ

طول ' توسط ' قصر مع الاسكان (1-3) i.e.

$$4 \times 4 \times 3 = 48$$

The first sixteen وجوه are as follows:

no	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	وجوه
1	طول مع الاسكان	طول مع الاسكان	طول مع الاسكان	جائز
2	توسط مع الاسكان	طول مع الاسكان	طول مع الاسكان	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
3	قصر مع الاسكان	طول مع الاسكان	طول مع الاسكان	
4	قصر مع الروم	طول مع الاسكان	طول مع الاسكان	
5	طول مع الاسكان	توسط مع الاسكان	طول مع الاسكان	
6	توسط مع الاسكان	توسط مع الاسكان	طول مع الاسكان	
7	قصر مع الاسكان	توسط مع الاسكان	طول مع الاسكان	
8	قصر مع الروم	توسط مع الاسكان	طول مع الاسكان	

9	طول مع الاسكان	قصر مع الاسكان	طول مع الاسكان
10	توسط مع الاسكان	قصر مع الاسكان	طول مع الاسكان
11	قصر مع الاسكان	قصر مع الاسكان	طول مع الاسكان
12	قصر مع الروم	قصر مع الاسكان	طول مع الاسكان
13	طول مع الاسكان	قصر مع الروم	طول مع الاسكان
14	توسط مع الاسكان	قصر مع الروم	طول مع الاسكان
15	قصر مع الاسكان	قصر مع الروم	طول مع الاسكان
16	قصر مع الروم	قصر مع الروم	طول مع الاسكان
مختلف فيه			

The second sixteen وجوه are as follows:

no	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	وجوه
1	طول مع الاسكان	طول مع الاسكان	توسط مع الاسكان	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2	توسط مع الاسكان	طول مع الاسكان	توسط مع الاسكان	
3	قصر مع الاسكان	طول مع الاسكان	توسط مع الاسكان	
4	قصر مع الروم	طول مع الاسكان	توسط مع الاسكان	

5	طول مع الاسكان	توسط مع الاسكان	توسط مع الاسكان	
6	توسط مع الاسكان	توسط مع الاسكان	توسط مع الاسكان	جائز
7	قصر مع الاسكان	توسط مع الاسكان	توسط مع الاسكان	مختلف فيه
8	قصر مع الروم	توسط مع الاسكان	توسط مع الاسكان	
9	طول مع الاسكان	قصر مع الاسكان	توسط مع الاسكان	
10	توسط مع الاسكان	قصر مع الاسكان	توسط مع الاسكان	
11	قصر مع الاسكان	قصر مع الاسكان	توسط مع الاسكان	
12	قصر مع الروم	قصر مع الاسكان	توسط مع الاسكان	
13	طول مع الاسكان	قصر مع الروم	توسط مع الاسكان	
14	توسط مع الاسكان	قصر مع الروم	توسط مع الاسكان	
15	قصر مع الاسكان	قصر مع الروم	توسط مع الاسكان	
16	قصر مع الروم	قصر مع الروم	توسط مع الاسكان	مختلف فيه

The third sixteen وجوه are as follows:

no	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	وجوه
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١٠ ١١ ١٢	1	طول مع الاسكان	طول مع الاسكان	قصر مع الاسكان
	2	توسط مع الاسكان	طول مع الاسكان	قصر مع الاسكان
	3	قصر مع الاسكان	طول مع الاسكان	قصر مع الاسكان
	4	قصر مع الروم	طول مع الاسكان	قصر مع الاسكان
	5	طول مع الاسكان	توسط مع الاسكان	قصر مع الاسكان
	6	توسط مع الاسكان	توسط مع الاسكان	قصر مع الاسكان
	7	قصر مع الاسكان	توسط مع الاسكان	قصر مع الاسكان
	8	قصر مع الروم	توسط مع الاسكان	قصر مع الاسكان
	9	طول مع الاسكان	قصر مع الاسكان	قصر مع الاسكان
	10	توسط مع الاسكان	قصر مع الاسكان	قصر مع الاسكان
جائز	11	قصر مع الاسكان	قصر مع الاسكان	قصر مع الاسكان
١٣ ١٤ ١٥	12	قصر مع الروم	قصر مع الاسكان	قصر مع الاسكان
	13	طول مع الاسكان	قصر مع الروم	قصر مع الاسكان
	14	توسط مع الاسكان	قصر مع الروم	قصر مع الاسكان
	15	قصر مع الاسكان	قصر مع الروم	قصر مع الاسكان
جائز	16	قصر مع الروم	قصر مع الروم	قصر مع الاسكان

When 'فصل ثانی' or 'فصل اوّل' وصل ثانی is read i.e. اَعُوذ is read separately and اَلْحَمْدُ and بِسْمِ اللّٰهِ are read together, or اَعُوذ and بِسْمِ اللّٰهِ are read together and اَلْحَمْدُ separately, then twelve (12) وجوه will accumulate, from which the four (4) وجوه of مساوات (equivalence) will be permissible, two (2) وجوه 'توسط' طول مع الاسكان قصر مع الروم with two (2) وجوه مختلف فيه and the remaining six (6) وجوه will be impermissible.

The twelve (12) وجوه are as follows:

no	اَعُوذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيمِ	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ	حالات
1	طول مع الاسكان	طول مع الاسكان	طول مع الاسكان	جائز
2	توسط مع الاسكان	توسط مع الاسكان	طول مع الاسكان	غير جائز
3	قصر مع الاسكان	قصر مع الاسكان	طول مع الاسكان	جائز
4	قصر مع الروم	قصر مع الروم	طول مع الاسكان	مختلف فيه
5	طول مع الاسكان	طول مع الاسكان	توسط مع الاسكان	غير جائز
6	توسط مع الاسكان	توسط مع الاسكان	توسط مع الاسكان	جائز

7	قصر مع الاسكان	توسط مع الاسكان	غير جائز
8	قصر مع الروم	توسط مع الاسكان	مختلف فيه
9	طول مع الاسكان	قصر مع الاسكان	غير جائز
10	توسط مع الاسكان	قصر مع الاسكان	جائز
11	قصر مع الاسكان	قصر مع الاسكان	جائز
12	قصر مع الروم	قصر مع الاسكان	جائز

مدّ منفصل and مدّ متّصل regarding وجوه

The durations of مدّ متّصل

When two or more مدّ متّصل madd's appear, then those three (3) وجوه in which the madd is equal (i.e. مساوات is found) will be permissible and the remaining six (6) وجوه will be **not** be permissible because the madd's are not equal (غير مساوات):

وجوه	وَجْهٌ	وَالسَّمَاءُ	وجوه	No.
permissible	2 alifs	2 alifs	وَجْهٌ	1
	2 ½ alifs	2 ½ alifs		2
	4 alifs	4 alifs		3
Impermissible	2 ½ alifs	2 alifs	وَجْهٌ	1
	4 alifs	2 alifs		2
	2 alifs	2 ½ alifs		3
	4 alifs	2 ½ alifs		4
	2 alifs	4 alifs		5
	2 ½ alifs	4 alifs		6

The durations of مَدَّ منفصل

When two or more مَدَّ منفصل madd's appear, then those four (4) وجوه in which the madd is equal, (i.e. مساوات is found) will be permissible and the remaining twelve (12) وجوه will **not** be

permissible because of غير مساوات in which the madd's are not equal:

No.	وجوه	بِمَا أُنْزِلَ	وَمَا أُنْزِلَ	وجوه
1	<p>الوجوه</p>	قصر	قصر	<p>الوجوه</p>
2		2 alifs	2 alifs	
3		2 ½ alifs	2 ½ alifs	
4		4 alifs	4 alifs	
1	<p>غير جائز</p>	قصر	2 alifs	<p>غير جائز</p>
2		قصر	2 ½ alifs	
3		قصر	4 alifs	
4		2 alifs	قصر	
5		2 alifs	2 ½ alifs	
6		2 alifs	4 alifs	
7		2 ½ alifs	قصر	
8		2 ½ alifs	2 alifs	
9		2 ½ alifs	4 alifs	
10		4 alifs	قصر	
11		4 alifs	2 alifs	
12		4 alifs	2 ½ alifs	

When مَدّ متّصل and مَدّ منفصل are read together and مَدّ متّصل is first, then twelve (12) وجوه accumulate, out of which nine (9) وجوه in which the stronger madd gets preference will be permissible, and the remaining three (3) وجوه in which the weaker madd gets preference, will **not** be permissible.

These are as follows:

وجوه	وَجَاءُوا أَبَاهُمْ		وجوه	No.
permissible	متّصل مقدم	منفصل مؤخر	وجوه	
	2 alifs	قصر		1
	2 alifs	2 alifs		2
	2 ½ alifs	قصر		3
	2 ½ alifs	2 alifs		4
	2 ½ alifs	2 ½ alifs		5
	4 alifs	قصر		6
	4 alifs	2 alifs		7
	4 alifs	2 ½ alifs		8
	4 alifs	4 alifs		9

Impermissible	2 ½ alifs	2 alifs	مَدَّ مَتَّصِلٌ	10
	4 alifs	2 alifs		11
	4 alifs	2 ½ alifs		12

When مَدَّ مَتَّصِلٌ and مَدَّ منفصل are read together and مَدَّ منفصل is first, then twelve (12) وجوه accumulate, out of which nine (9) وجوه in which the stronger madd gets preference will be permissible, and the remaining three (3) وجوه in which the weaker madd gets preference, will **not** be permissible. These are as follows:

وجوه	هُؤُلَاءِ		وجوه	No.
	متّصل مؤخر	منفصل مقدم		
permissible	2 alifs	قصر	مَدَّ	1
	2 ½ alifs	قصر		2
	4 alifs	قصر		3
	2 alifs	2 alifs		4
	2 ½ alifs	2 alifs		5
	4 alifs	2 alifs		6

	2 ½ alifs	2 ½ alifs		7
	4 alifs	2 ½ alifs		8
	4 alifs	4 alifs		9
Impermissible	2 alifs	2 ½ alifs	مَدَّ لِيْن عَارِضٌ	10
	2 alifs	4 alifs		11
	2 ½ alifs	4 alifs		12

When مَدَّ and لِيْن عَارِضٌ are read together and مَدَّ عَارِض is first, then nine (9) وجوه can be read. Those six (6) وجوه will be permissible in which preference is given to the stronger madd. The remaining three (3) will **not** be permissible.

They are as follows:

وجوه	مَنْ جُوعٍ - مَنْ خَوْفٍ ﴿٤﴾		وجوه	No.
	لِيْن عَارِضٌ مؤخر	مد عَارِضٌ مقدم		
permissible	قصر	طول	مَدَّ لِيْن عَارِضٌ	1
	توسط	طول		2

	طول	طول		3
	قصر	توسط		4
	توسط	توسط		5
	قصر	قصر		6
impermissible	طول	توسط	لین مدّ عارض	7
	توسط	قصر		8
	طول	قصر		9

When **لین** and **مدّ عارض** are read together and **لین** is first, then too nine (9) **وجوه** can be read. Those six (6) **وجوه** will be permissible in which preference is given to the stronger madd. The remaining three (3) will **not** be permissible.

These are as follows:

وجوه	وَالطَّيْرَ وَالنَّالَةَ الْحَدِيدَ ﴿١٠﴾		وجوه	No.
	مدّ عارض	لین عارض		

	مؤخر	مقدم		
permissible	طول	قصر	جائز	1
	توسط	قصر		2
	قصر	قصر		3
	طول	توسط		4
	توسط	توسط		5
	طول	طول		6
impermissible	قصر	توسط	غير جائز	7
	توسط	طول		8
	قصر	طول		9

سبب معنوی

From amongst the سبب عارض for madd to take place is the سبب معنوی which is of three types;

- مَدّ تعظیم (3) مَدّ تبریه (2) مَدّ مبالغه (1)

1) مَدّ مبالغه is to make more than one alif madd (توسط) in مَدّ of مَنفَصِل of لَا إِلَهَ إِلَّا هُوَ etc. This is so as to negate strongly any other deity besides Allaah ﷻ Those Qurra who make مَدّ مَنفَصِل in other قَصْر make توسط in the above cases.

This is permissible only according to the طریق of طیبه and not according to the طریق of شاطیبه, because according to the طریق of شاطیبه there is only توسط in مَدّ مَنفَصِل

2) مَدّ تبریه This madd is made to emphasize the negative aspect in a word.

This madd takes place in words such as:

لَا رَيْبَ ۖ فِيهِ - لَا شَيْءَ - فَلَا مَرَدَّ لَهُ - لَا جَرَمَ

This madd is only permissible according to the qirâ'at of Imaam Hamzah, the duration of which will be توسط. This

madd is read only according to the طريق of طيِّبه and not according to the شاطبيه of طريق

3) **مَدَّ تَعْظِيم** this madd is found in the word **اللَّهُ**.

There are two views regarding the madd in the above case;

i. To prolong the madd.

According to the Fuqahâ this madd is permissible in azhaan only. Madd is made to expound the grandeur of Allaah ﷻ.

However it is not read in the Qur’aan.

Maulana Qâri Fatah Muhammed Pâni Patti رحمه الله عليه has written in مفتاح الكمال that madd in مَدَّ تَعْظِيم is permissible and the duration is upto seven alifs.

In تبيين الحقائق it is written that to prolong the madd in the لام of اللَّهُ is permissible, as long as it is not overstated.

In فتاوى هندية it is stated, ‘to prolong the madd in اللَّهُ is permissible’.

In الاذكار it is mentioned, ‘know that prolonging the madd in اللَّهُ should be done in the two لام and no where else’.

The duration is five to seven alifs.

Note: However whichever duration a person opts for, should be equal in all the Takbeers.

ii. To make Qasr in the madd.

According to others the madd in اللهُ is مَدَّ اَصْلِي therefore the duration will be one alif.

Note: The durations should not be made a bone of contention. Whichever duration is read will be correct, as long as it remains in the permissible length.

Having reached this far, the first part of ترتيل (i.e. Tajweed) is complete.

The second part of ترتيل will now be discussed. ان شاء الله

Chapter on Waqf (stopping)

Waqf is the second part of ترتیل as explained by Hadhrat Ali ؓ when he interpreted the ayat وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ to mean; تجويد الحروف و معرفة الوقوف

Translation: To read the letters correctly (with Tajweed) and to recognize the places of pausing.

The importance of waqf is equal to that of tajweed in regards to its obligatory status. Just knowing and being proficient in tajweed alone is not sufficient. One has to be proficient and know the rules of waqf as well.

Through علم وقف the meaning of the Qur'aan is understood and expounded.

The importance of the knowledge of waqf is established through the following ahâdeeth and sayings.

Note: It should not be such that a person pays attention to tajweed, and makes an all-out effort to recite correctly, but does not pay attention to the rules governing waqf.

Hadhrat Abdullah ibn Umar ؓ says that when any ayât¹ of the Qur'aan was revealed, Nabi-e-Kareem ﷺ would inform us as to the halaal and haraam, the injunctions and prohibitions therein, and also where to make waqf (stop).

¹ Ayât is the plural of ayat

Allâmah Jazri رحمه الله says that the importance of waqf is established from the tafseer of Hadrat Ali رضي الله عنه. Furthermore consensus amongst the Sahabah رضي الله عنهم regarding waqf is proven from the hadeeth of Hadhrat Ibn Umar رضي الله عنهما.

Hadhrat Umme Salmah رضي الله عنها reports that Nabi-e-Kareem ﷺ would pause at the end of each ayat.

Hence, he would recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and pause, then الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ and pause, thereafter; الرَّحْمَنِ الرَّحِيمِ and pause, and so on.

Imâm Huzali رحمه الله writes in his kitâb, الكامل, that through correct pausing and stopping, the beauty of the Qur'aan is enhanced and expounded. It is a means of correct understanding for the reciter, for the listener it is a means to comprehend the correct meaning; and an Aalim through the science of waqf gains distinction and merit.

Abu Hâtim رحمه الله states that the person who does not recognize the proper place of pausing, in reality does not understand the meaning of the Qur'aan correctly.

Discussion on Waqf

The definition of waqf is to pause in such a manner that the breath and voice terminates; thereafter to take in a new breath and also to have the intention of reading forward.

When a qâri (reader) pauses during the recitation he can exercise one of the following; if only the voice is interrupted it is سكته, if the breath too is interrupted it will be وقف, if the interruption is due to a discussion on any issue related to the Qur'aan it will then be سكوت, and if the termination of the recitation is intended this will be قطع

In waqf there are two basic aspects which are discussed;

- 1) محل وقف – place of pausing
- 2) كيفيت وقف – how the waqf will take effect.

محل وقف 1)

محل وقف is to determine where the correct place of stopping is. This is important to know so that firstly, the wrong meaning is not perpetrated by the reader, and secondly, the listener does not get confused with the meaning.

It is for this reason that much emphasis has been laid on the recognition of the **محلّ وقف**

There are four types of محلّ وقف;

- | | |
|---------------|----------------------------------|
| 1) وقف تام - | the inclusive, complete waqf |
| 2) وقف كافى - | the sufficient, permissible waqf |
| 3) وقف حسن - | the reliable, accepted waqf |
| 4) وقف قبيح - | the undesired, detested waqf |

وقف تام 1)

- the inclusive waqf is that in which the waqf is conclusive; there is no connection either in word or meaning between the sentence before with the one appearing after it.

It is therefore necessary to pause on **وقف تام**

- This waqf is generally made at the end of an ayât, narratives, and incidences.

Examples;

To make waqf on **﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾** in Surah Baqarah, as the discussion upto this point is with regards to the mu'mineen (believers). The ayât following discusses the kuffâr (non-believers).

Similarly:

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ
وَأَنَّهُمْ إِلَيْهِ رٰجِعُونَ ﴿٤٦﴾ يٰبَنِي إِسْرَءٰٓءِيلَ
وَأَفِذْهُمْ هُوَآءُ ۖ ﴿٤٣﴾ وَانذِرِ النَّاسَ

- At times **وقف تام** takes place before the end of an ayat, e.g.

وَجَعَلُوا آعِرَةً أَهْلِهَا أَذِلَّةً ۖ وَكَذٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

The first sentence is the quote of Bilqees, and the second is the statement of Allaah ﷻ

- At times **وقف تام** takes place in the middle of an ayat, e.g.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۖ
وَكَانَ الشَّيْطٰنُ لِلْإِنسٰنِ خَدُوْلًا ﴿٢٩﴾

The first portion is the saying of Ubay ibn Khalaf (the oppressor), and the second portion is the statement of Allaah ﷻ

- At times **وقف تام** takes place after the end of the ayat e.g.

لَمْ نَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۖ ﴿٩٠﴾ كَذٰلِكَ ۖ

The ayat ends on the word **سترًا** but the complete sentence is on **كَذَلِكَ**

- Similarly, making waqf at a certain place according to some Ulema is **وقف تام** and according to others it is not, for instance as is in the following place in the Qur'aan.

The sentence here is complete when making waqf on;

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ

وَالرُّسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ

The above is according to Hadhrat Ibn Abbâs رضي الله عنهما, Hadhrat Aa'eshâ رضي الله عنها, Hadhrat Ibn Mas'ud رضي الله عنه and others like Imâm Abu Hanifa رحمه الله, and also the majority of the Muhaddetheen. Similarly this is the view of Imâm Nâfi', Kisây, Ya'qub, Farrâ, Akhfash, Abu Hâtim رحمه الله عليهم and other Scholars as well.

However, according to Ibn Hâjib رحمه الله and other Ulema like Imâm Shâfi'ie رحمه الله this waqf is **كافي**

- Likewise, to make waqf on the **حروف مقطعات** - Huroof-e-Muqatta'ât, is **تام** according to those who maintain that the

قُلْ الْم i.e. فعل or the مَ or هَذَا or هَذَا الْم i.e. خبر or مبتدا (hidden).

➤ Also, according to different qirâ'ât, the waqf could be تام or حسن

For example to make waqf on the ayat;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾ (Surah Ibrâheem) will be تام according to those Qurrâ (Imâm Nâfi' رحمه الله and Shâmi رحمه الله) who read اللَّهُ الَّذِي in the following ayat with رفع, and waqf on the same ayat will be حسن according to those Qurrâ (Imâm Aasim رحمه الله and others) who read اللَّهُ الَّذِي with كسره in the following ayat.

2) وقف كافى – the sufficient waqf is that waqf in which there is connection between the previous ayat with the one appearing after it in meaning only and not in word.

This waqf generally takes place on ayat's and symbols of waqf.

Examples;

Making waqf on the first five (5) ayât of Surah Baqarah and on the symbols in-between are all وقف كافى because in all these

ayât, the discussion is regarding the mu'mineen (believers). Hence the topic is one, although different ayât.

Furthermore, according to various tafseers the waqf could change as well, for example, if after **يُعَلِّمُونَ النَّاسَ السَّحَرَ *** the **ما** is proposed to be **نافيه** than the waqf will be **كافي** and if the **ما** is proposed to be **موصوله** the waqf will then be **حسن**. Similarly, according to various qira'ât the status of the waqf could change, for example, the waqf on;

أَمْ تَقُولُونَ ﴿١٣٩﴾ will be **كافي** if after it **أَمْ تَقُولُونَ** is read with **يَاء غَائِب** and if it is read **أَمْ يَقُولُونَ** with **تَاء خَاطِب** the waqf will then be **تام**

In **وقف تام** as in **وقف كافي** the recitation will always be initiated after the waqf.

3) وقف حسن - the accepted, permissible waqf is that which is made on such a place where there is a connection between the sentences, before and after, both in word and meaning. However there is no corruption in the meaning.

Examples: To make waqf on;

الْحَمْدُ لِلَّهِ - هُوَ اللَّهُ - إِيَّاكَ نَعْبُدُ - رَبِّ الْعَالَمِينَ

وقف حسن is made at the end of ayât and also on symbols of waqf which occur in the middle of ayât.

In **وقف حسن** the recitation will always be repeated from an appropriate place from before.

However, when making **وقف حسن** on an ayat, it will **not** be necessary to repeat, as it is permissible to make **وقف حسن** on an ayat.

It is reported by Umme Salmah ؓ that Nabi-e-Kareem ﷺ use to pause on every ayat i.e. Rasulullâh ﷺ would read بِسْمِ اللّٰهِ الْحَمْدُ لِلّٰهِ رَبِّ الرَّحْمٰنِ الرَّحِیْمِ and pause, thereafter he would read مٰلِكِ یَوْمِ الدِّیْنِ and would pause. (Abu Dâwood, Tirmizhi, Imâm Ahmed and Imâm Abu Ubaidah etc.)

In the above three cases i.e. **وقف تام**, **وقف كافی** and

وقف حسن the waqf that takes place will be **اختیاری** (voluntary, intentional).

وقف قبیح (4) – the undesired, improper waqf,

There are two types:

1) To make waqf on such a place where there are not sufficient words to form a complete sentence, and there is no definite meaning.

Examples:

To make waqf on;

بِسْمِ - الْحَمْدُ - رَبِّ - إِيَّاكَ - صِرَاطَ الَّذِينَ

2) To make waqf on such a place where the meaning is distorted.

Examples:

To make waqf on;

إِنَّ اللَّهَ لَا يَسْتَحْيِي - قُبُيْتُ الَّذِي كَفَرْتُ وَاللَّهُ - وَأَنَّ اللَّهَ لَا يَهْدِي

In the above cases the waqf made will be unintentional, which will be motivated due to unforeseen circumstances such as forgetting, running out of breath, coughing etc.

An intentional waqf in the above cases is not permissible.

Furthermore, if the waqf is made on such a place where there is a possibility of disrespect or a doubt is created in regards to one's imân, then too an intentional waqf will not be permissible as in the above examples.

Note: In وقف قبيح the recitation will always be repeated.

Similarly, the Ulema have stated that it is unacceptable to make **وقف اختياري** (voluntary stop) on a **مضاف** without the **مضاف اليه** e.g. in **ذِكْرُ رَحْمَتِ رَبِّكَ** to pause on the word **ذِكْرُ** or **رَحْمَتِ**, to pause on the **موصوف** without the **صفت** e.g. in **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** to pause on the word **الصِّرَاطَ**, to pause on the **فاعل** or **مفعول** e.g.

in **دَعَا زَكْرِيَّا رَبَّهُ** to pause on the word **دَعَا**, to pause on the **معطوف عليه** before the **معطوف** e.g. to pause on **الَّذِينَ** before **وَيُقِيمُونَ الصَّلَاةَ** or to pause on the **مبتداء** **يُؤْمِنُونَ بِالْغَيْبِ** and not on the **خبر** and so on.



Discussion on ابتداء - commencement of recitation

To commence the recitation or to continue after a pause is known as ابتداء

To know the rules of ابتداء is just as necessary as to know the rules of وقف.

Initially ابتداء is of three types:

- 1) ابتداء حقیقی - when the recitation is initiated a-new.
- 2) ابتداء تقدیری - وقف - to continue the recitation after a pause. Similarly, completing one surat and starting the next, too will be ابتداء تقدیری
- 3) ابتداء حکمی - to initiate a new recitation after the completion of the Qur'aan.



ابتداء is of two types:

1) كيفيت ابتداء

كيفيت ابتداء is the manner in which initiation should take place.

The first letter of the word from which the recitation will be commenced should be متحرك i.e. have a harkat.

If it is a ساكن then it will have to be determined as to what word it is.

- ✦ If it is an اسم from amongst the following words, the first letter will be read with a كسره:

إِمْرَأَتٌ - إِبْنَتٌ - إِبْنٌ - إِسْمٌ - إِنْشَاءٌ - إِثْنَتَا - إِمْرِيٌّ

- ✦ If the word begins with ا ل ta'reef, it will be read with a فتحة

Examples: الْأَعْرَابُ - الْتَائِبُونَ - الْمُلْكُ - الَّذِي etc.

- ✦ If the word is a فعل then the harkat of the third letter will be observed. If it has a ضمه أصلي the word will be

initiated with a همزه مضمومه . If not, it will then be initiated with a همزه مكسوره
Examples: اضْطَرَّ - اُجْتُثِّثْ - اُقْتُلُوا

محلّ ابتداء (2)

محلّ ابتداء is to recognize the place from where to initiate the recitation after a pause.

Hence it will be permissible to initiate the recitation after making waqf on;

a) وقف تام - Due to the waqf being complete, the next sentence will be deemed a new one.

b) وقف كافى - Although there is a connection between two verses in regards to the meaning, but because the wording is not the same. Hence, to initiate the recitation will be correct.

c) علامت وقف - It is permissible to make waqf on the symbols of waqf. Therefore it will be permissible to initiate the recitation after making waqf.

d) **Ayât** - It is permissible to initiate the recitation after pausing at the end of âyat, even though there is a symbol on continuity e.g. لا on the âyat.

When there is waqf on وقف حسن besides the end of an âyat, and similarly when pausing on وقف قبيح then in both instances the recitation will have to be repeated from either the word stopped on, or from some relevant place before.

Discussion on اعاده – to repeat

اعاده is to repeat from the word on which waqf is made, or from a relevant place before. The same rules and principles will apply to اعاده as are applicable to ابتداء, because اعاده too is to initiate the recitation. اعاده is made so that the link in the sentence remains.

Therefore if a person makes waqf on وقف حسن or وقف قبيح it will be necessary to repeat the recitation. Care should be taken that when repeating, a concocted meaning does not occur.

For example if a stop is made on, **قَالُوا إِنَّ اللَّهَ فَقِيرٌ**, one should not repeat from **إِنَّ اللَّهَ فَقِيرٌ** as this is abominable and detested. This type of **اعاده** should be refrained from.

If there is a **وقف تام** or **وقف كافي** before, or even a **علامة** **وقف** the recitation should then be initiated from after the **علامة وقف** or after the **وقف كافي**, **وقف تام**

If a person made waqf on a **فاعل** then to repeat from the **فعل** is necessary.

Likewise, if waqf is made on a **مضاف اليه** then to repeat from the **مضاف** will be necessary.

Similarly, if waqf is made on a **صفت** then to repeat from the **موصوف** will be necessary etc.

Discussion on **وصل** – to read with continuity

وصل is to read with continuity keeping the voice and breath intact.

وصل is of two types;

1) **اتصال حرف بحرف** - To connect one letter to the next, forming words, which will result in the formation of

sentences. This is the method which has to be adopted when reading.

2) اتصال موقف بموقف – To connect one sentence to the next with continuity. In this instance waqf is not made on a محَلّ وقف but rather it is joined with the next sentence, with continuity. This will normally be so when the recitation is intended to be in حدر i.e. fast reading.

It is important that one knows the rules of وصل. There are many who are acquainted with the rules of وقف but are unaware of the rules regarding وصل.

For example, a person may read قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ joining it to the next ayat الصَّمدُ اللَّهُ by either reading the tanween on the دال of احد in which case it will be given a kasrah and dropping the همزه وصلی, or by making it a sâkin by making waqf. It is for this reason that it is necessary to discuss the rules relating to وصل

وصل too is of Two Types;

A) كيفيت وصل – The method to adopt when reading with وصل – continuity.

1) كيفيت وصل is of two types;

a) وصل بنيت وصل

b) وصل بنيت وقف

a) وصل بنيت وصل is when reading the last letter of the first word together with the first letter of the next word.

With regards to the harkat and sukoon, this is of four types;

1) وصل حركت بالحركت – In this type the reader will make apparent the harkat as he reads, because it is necessary to make the harkats known by reading them,

example:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

2) وصل سكون بالسكون – In this type if the first sâkin is a letter of madd, it will fall away, for example:

وَأَخْفَىٰ ﴿٧﴾ اللَّهُ - أَلَّا تَعْدِلُوا ۖ إِعْدِلُوا - هُرُورًا أَيْ ﴿٣٠﴾ اشدُّدْ

If the sâkin is of من جاره it will be read with a فتحه, examples:

وَمِنَ النَّاسِ - مِنَ السَّمَاءِ - مِنَ اللَّهِ - مِنَ الطَّيِّبِ - مِنَ الَّذِينَ

If the sâkin is of **ميم جمع** it will be read with a **ضمه**,

Examples;

لَئِنْ أَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمْ الزَّكَاةَ - هُمْ الْمُفْلِحُونَ
عَلَيْكُمْ الصِّيَامُ - وَأَنْتُمْ الْأَعْلَوْنَ

In the remaining cases the sâkin will be read with a **كسره**,

Examples;

وَلَقَدْ اسْتَهْزَيْتُمْ - أَوَانَ قُضٍ - مَنِ ارْتَضَى - وَلَوْ افْتَدَى

If after a tanween a sâkin letter appears, the tanween will be read with a **كسره**, examples:

قَدِيرٌ ﴿١﴾ الَّذِي - فَخُورًا ﴿٣٦﴾ الَّذِينَ - مُنِيبٌ ﴿٣٣﴾
ادْخُلُوهَا

3) **وصل حركت بالسكون** - To read the harkat of the last letter of the first word together with the sukoon of the first letter of the next word. This too should be done correctly and distinctly, for example:

وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾

4) وصل سكون بالحركت - To read the sukoon of the last letter of the word and the harkat of the first letter of the next word distinctly, for example:

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

b) وصل بنيت وقف - This is to read with continuity in such a manner that neither do the voice nor the breath break. This is found in seven (7) words in the Qur'aan which are as follows:

1) لَمْ يَنْسَنَّهُ ۖ (سورة البقرة آية 258) — 2) اقْتَدِهْ ۖ (سورة الانعام آية 91)

3) كِتَابِيَّةً ۖ ﴿١٩﴾ 4) حِسَابِيَّةً ۖ ﴿٢٦﴾ 5) مَالِيَةً ۖ ﴿٢٨﴾

6) سُلْطَانِيَّةً ۖ ﴿٢٩﴾ (سورة الحاقة) 7) مَا يَبِيْهَ ۖ ﴿١٠﴾ (سورة القارعة)

The هاء سكته at the end of the above words is known as هاء سكته.

The هاء in the above cases is added at the end of the word to make apparent the harkat of the ياء. This هاء is generally read when making waqf.

However, the Qurrâ have read this هاء as well when reading واصلًا (with continuity), because it is included in the script of the word.

This is known as **وصل بنيت وقف**

Note: There is a difference between **وصل بنيت وقف** and **سكته** because in **وصل بنيت وقف** the voice does not end off completely, whereas in **سكته** the voice terminates.

B) محل وصل - The place where reading **وصلاً** (with continuity) is necessary, if not, then a distorted or unintended meaning will result.

Hence, it will be necessary to read with continuity on a **وقف** **قبيح**. Similarly on the symbol of **وصل** i.e. **لا** and **صلى**, here too it will be necessary to read with continuity.


To summarise, it is incumbent to recite the Qur'aan correctly together with taking into consideration the rules of **وصل** and **وقف**.

The Qur'aan is the word and speech of Allaah ﷻ, and it is the most highly regarded Book in the world. Therefore, the Qur'aan should be endowed its due honour and dignity. Consideration should be given to all its aspects which pertains to **تجوید** as well as **وقف** and **وصل**

Discussion on the Symbols of Waqf

It is essential for the general public and those persons who do not understand the Arabic language to acquaint themselves with the symbols of waqf.

Sheikh Abu Abdullâh Muhammed ibn Taifur Sajâwandi رحمه الله stipulated and categorized the symbols of waqf as follows.

-  - This symbol is to indicate the end of an ayat. Therefore the symbol itself generally is regarded as an ayat. It is preferable to make waqf on an ayat.
- ◦ - This symbol indicates that there are two opinions, according to some it is an ayat, and according to others it is not regarded as such.
- م - This is the symbol of وقف لازم which indicates that the وقف is necessary, or else there could be a difference or distortion in the meaning. The م appears at eighty-two (82) places in the Qur'aan, and according to others it appears at eighty-five (85) places.
- ط - This symbol is known as وقف مطلق. Waqf in this instance will take place because the meaning of the

sentence is complete. The ط appears at three thousand five hundred and ten (3510) places in the Qur'aan.

- ج - This symbol is known as وقف جائز. Waqf is preferable in this instance because of the completion of the meaning, and also because it enhances the qirâ'at. The ج appears at one thousand five hundred and seventy eight (1578) places in the Qur'aan.

Note: The above symbols are those which indicate that the meaning is complete, because of which the reciter is compelled to stop.

The symbols which will be discussed below are those in which the reciter has the option of stopping or continuing.

- ز - This symbol is known as وقف مجوز. Waqf in this instance has been permitted when a stronger symbol is further away. This symbol denotes that the waqf is weak. The ز appears at one hundred and ninety-one (191) places in the Qur'aan.
- ص - This symbol is known as وقف مرخص. Waqf has been allowed, whether it be intentional or un-intentional. This is a weak symbol. The ص appears at eighty-three (83) places in the Qur'aan

- ق - This symbol is known as قيل عليه الوقف. There is no problem if waqf was made on this symbol. This waqf too is weak.
 - ك - This symbol is known as كذلك. If this symbol appears after a waqf symbol, then waqf will take place. If it appears after a وصل symbol, then the recitation will be continued.
 - قد يوقف - This symbol is the abbreviation for قد يوقف. In this instance an intentional waqf is not preferable.
 - قد يوصل - This symbol is the abbreviation for قد يوصل. Compared to waqf, to read with continuity (وصلاً) is preferable.
- Note:** Both of the above are weak symbols, with a slight difference. In وقف, waqf will be permissible and in وصل, continuity will be preferred.
- الوصل اولى - This symbol is the abbreviation for الوصل اولى. Due to the connection of the sentences, it will be preferable to read with continuity. Waqf in this instance will be permitted if necessary. However after waqf, اعاده (i.e. to repeat) will be necessary.

- لا وقف عليه - This symbol is the abbreviation for لا وقف عليه. In this case waqf is not allowed. To read with continuity is necessary due to the connection of the sentences.
- قيل لا وقف عليه - This symbol is the abbreviation for قيل لا وقف عليه. This symbol indicates choice in making waqf. Not to make waqf is preferable. However according to those who say that waqf is permissible on this symbol, it will not be necessary to repeat.
- َ - This symbol is known as ayat لا. In this instance because it is an ayat, waqf will be permissible, although not necessary. There will be no اعاده (repeating) after making waqf.

- ُ ُ - This symbol is known as وقف معانقه. The short symbol مع is written on the side of the page to indicate towards this symbol. Three, three dots are written in the ayat. Example:

لَا رَيْبَ ُ ُ فِيهِ َ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

The rule here is that waqf should **not** be made at both places, or else the middle word will be disjointed. Rather

waqf must be made either on the first and to read the second with continuity i.e. **وقف أوّل – وصل ثانی**, or to read the first two with continuity and stop on the third, i.e. **وصل أوّل – وقف ثانی**

- **وقفه** - This symbol is the abbreviation for; **الوقف مع السكته**. In this case there will be **سكته** in which the pause will be as long as that of waqf. This is also known as **سكته طويله**. This **سكته** will be permissible at those places where **وقفه** is written, even though waqf in this instance will also be permissible.
- **وقف النبي ﷺ** - This symbol is written on the edge of the page. To make waqf on this symbol is **مستحب** (preferable).

There are eleven (11) places in the Qur'aan where Nabi-e-Kareem ﷺ made waqf in the middle of an ayat.

They are as follows:

1. **ط** **فَاسْتَبِقُوا الْحَيْرَاتِ** in Surah Baqarah, ayat 148
2. **ط** **وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ** in Surah Baqarah, ayat 197

3. وَأَبْتَغَاءَ تَأْوِيلِهِ ۖ م in Surah Aale Imrân, ayat 7
4. ۞ مِنْ أَجْلِ ذَٰلِكَ ۞ in Surah Mâ'idah, ayat 32
5. ۞ فَاسْتَبِقُوا الْخَيْرَاتِ ۞ in Surah Mâ'idah, ayat 48
6. مَا لَيْسَ لِي * بِحَقِّ ۞ م in Surah Mâ'idah, ayat 116
7. ۞ قَدْ مَ صِدْقٍ عِنْدَ رَبِّهِمْ ۞ in Surah Yunus, ayat 2
8. ۞ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۞ in Surah Yunus, ayat 53
9. ۞ لِرَبِّهِمُ الْحُسْنَىٰ ۞ in Surah Ra'd, ayat 18
10. خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣٠﴾ in Surah Qadr, ayat 3
11. ۞ وَاسْتَغْفِرْهُ ۞ in Surah Nasr, ayat 3

- **وقف منزل** – This symbol is written on the edge of the page. This is also known as **وقف جبرئيل**. It is **مستحب** (preferable) to make waqf here. These are those places which at the time of **وحى** (revelation) Hadhrat Jibra'eel عليه السلام made waqf, hence Nabi-e-Kareem ﷺ too paused at these places.

According to the famous view **وقف منزل** is found at six places.

They are as follows;

1. ﴿١٢٠﴾ وَلَا نَصِيرٍ in Surah Baqarah, ayat 120
2. ﴿١٤٦﴾ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ in Surah Baqarah, ayat 146
3. ﴿٢٧٤﴾ وَلَا هُمْ يَحْزَنُونَ in Surah Baqarah, ayat 274
4. ﴿٤٠﴾ لَهُدَّيْتُمْ صَوَامِعَ وَبَيْعٍ وَصَلَوْتُ in Surah Haj, ayat 40.
Although apparently there is no symbol of waqf here.
However to make waqf here is meritorious.
5. ﴿٥٢﴾ مَرَقِدِنَا in Surah Yâseen, ayat 52
6. ﴿٦﴾ أَنَّهُمْ أَصْحَابُ النَّارِ in Surah Mu'min, ayat 6

However, according to another view **وقف منزل** is found at nine (9) places, yet another view has it fourteen (14) places.

- **وقف غفران** - This symbol too is written on the edge of the page. By making waqf here the meaning is clarified, and the listener also gets a better understanding of the meaning. It is preferable to make waqf here.

❖ According to the Hadeeth **وقف غفران** is found at ten (10) places. The Hadeeth is as follows;

قال النبي ﷺ من وقف على عشرة المواضع في القرآن ضمنتُ له الجنة¹

Translation: Nabi-e-Kareem ﷺ said, “The person who pauses at ten places in the Qur’aan, I guarantee him Jannah.”

They are as follows;

- 1) وَلِئَاءِ ۖ in Surah Mâ'idah, ayat 51
- 2) إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۖ in Surah An'âm, ayat 36
- 3) كَمَنْ كَانَ فَاسِقًا ۖ in Surah Sajdah, ayat 18
- 4) لَا يَسْتَوْنَ ﴿١٨﴾ in Surah Sajdah, ayat 18
- 5) وَأَثَارُهُمْ ۖ in Surah Yâseen, ayat 12
- 6) يُحْسِرَةٌ عَلَى الْعِبَادِ ۖ in Surah Yâseen, ayat 30
- 7) مَنْ ۖ بَعَثْنَا مِنْ مَّرْقَدِنَا ۖ in Surah Yâseen, ayat 52
- 8) وَإِنْ اعْبُدُونِي ۖ in Surah Yâseen, ayat 61
- 9) أَنْ يَخْلُقَ مِثْلَهُمْ ۖ in Surah Yâseen, ayat 81

¹ مفيد القارى — قارى محمد على محمد عبد المنان

10) صَفَّتٍ وَيَقْضُنَ ُ in Surah Mulk, ayat 19

- **وقف کفران** – This symbol is written at such a place where waqf is undesirable. A deliberate and intentional waqf could lead to kufr (apostasy). Therefore waqf should not be made here. Those who understand the meaning will be aware of it.

وقف کفران is found at seventy-two (72) places in the Qur'aan¹

¹ مفید القاری — قاری محمد علی محمد عبد المنان ص 64

Discussion on کیفیت وقف –

How the waqf will take effect

کیفیت وقف is of four types:

- | | |
|------------------------|------------------------|
| 1) کیفیت وقف بلحاظ ادا | 2) کیفیت وقف بلحاظ اصل |
| 3) کیفیت وقف بلحاظ رسم | 4) کیفیت وقف بلحاظ وصل |

1) **کیفیت وقف بلحاظ ادا** is that waqf in which the harkat of the last letter of the word is considered.

This is of four types:

- i. وقف بالاسکان
- ii. وقف بالاشمام
- iii. وقف بالروم
- iv. وقف بالاببدال

a) **وقف بالاسکان** - To read the last mutaharrik letter of a word with a سکون when making waqf, without reading any part of the harkat i.e. not to read with روم, nor to indicate by the lips towards it i.e. not to read with اشمام.

This is the original method of making waqf.

The reason being that just as a harkat is required for initiating a recitation, consequently, a sukoon is read when stopping. Also, easiness and convenience is needed when making waqf. Hence, the sukoon is the easiest and most convenient to stop on, compared to the harakât.

كسره, فتحه is possible on all three harakât i.e. وقف بالاسكان and ضمّه, including the كسرتين and ضمتين.

Whereas وقف بالاشمام is possible on a ضمه or ضمتين only, and وقف بالروم is possible on the ضمه or ضمتين and كسره or كسرتين only.

Note: From the three types of waqf only وقف بالاسكان is permissible in the following conditions:

i. On a round ة which changes to a هاء when making waqf.

e.g. فِي الْخَافِرَةِ ﴿١٠﴾ مُطَهَّرَةً ﴿٢﴾ غِشَاوَةٌ مِنْ فِضَّةٍ ۖ

ii. The ميم جمع will always be read with a سكون when making waqf on it.

Examples: هُمْ - يِهِمْ - عَلَيْهِمْ - لَهُمْ - كَانَهُمْ

iii. Waqf on a temporary harkat which occurs due to اجتماع

ساكنين (two sâkin letters) or نقل (transfer of a harkat) will always be read with a sukoon, examples;

قَدْ افْلَحَ - وَانْذِرِ النَّاسَ - وَلَقَدْ اسْتَهْزِئْ

iv. A letter which has a فتحه and waqf is made on it, e.g.

مَسَّ سَقَرَ ﴿٤٨﴾ - وَقَدَّرَ ﴿١٨﴾ - وَاسْتَكْبَرَ ﴿٢٣﴾

v. When the سكون is asli (original) e.g.

فَانْذِرْ ﴿٢﴾ - فَاهْجُرْ ﴿٥﴾ - فَاصْبِرْ ﴿٧﴾

b) وقف بالاشمام - To read the ضمه on the last letter of the word in such a manner as to make it a ساكن when making waqf, and thereafter to immediately indicate by the lips towards the ضمه. There is no voice or sound اشمام

The اشمام in this instance will be indicated by the incomplete meeting of the lips, making them round, as when saying 'o'.

اشمام is possible on the ضمه and ضمتين only.

The benefit of اشمام is that the person who is looking will be able to observe the harkat of the last letter.

c) **وقف بالروم** - To read the harkat on the last letter of the word so softly when making waqf i.e. one third, that only those sitting close-by and listening attentively will be able to observe it.

كسرتين or كسره and ضمتين or ضمه is possible on روم

Note: When making روم the tanween will fall away and only a third of the harkat will be read. Similarly, there will be no صلة when reading with روم. Only a third of the harkat will be read.

Note: اختلاس is similar to روم. However the difference being that in اختلاس two thirds of the harkat is read, unlike روم in which only one third is read. اختلاس is permissible in all three harakât, whereas روم is permissible in كسره and ضمه only. اختلاس is read وصلًا (in continuity) only, whereas روم is read وقفًا (when stopping) and when making ادغام كبير only. اختلاس is possible in the middle of a word as well, whereas روم is possible only at the end of a word.

وقف بالروم and وقف بالاشمام is not permissible in the following cases:

- ✱ On a سکون اصلى e.g. ﴿١٠﴾ فَلَا تَنْهَرْ
- ✱ On a حركت عارضى e.g. قُمْ اَلَيْلَ
- ✱ On a ميم جمع e.g. بِكُمْ اَلْيُسْرَ
- ✱ On a هاء تانيث e.g. دَرَجَةً ُ
- ✱ On a هاء سكته e.g. ﴿٢٩﴾ سُلْطٰنِيَه ً
- ✱ On a هاء ضمير There is detail regarding this aspect, which are of seven types;
They are as follows:

- i. The هاء ضمير appears after a ضمه e.g. رَبُّه
 - ii. It appears after a كسره e.g. سَبِيلِه
 - iii. It appears after a واو لين or واو مده e.g. رَأَوْهُ ‘ رَأَوْدُوهُ
 - iv. It appears after a ياء لين or ياء مده e.g. عَلَيْهِ ‘ فِيهِ
 - v. It appears after a فتحه e.g. اِنَّهْ - اَمْرَاتِهْ etc.
 - vi. It appears after an الف e.g. وَتَجَيَّنُهْ - فَرَاهُ - وَاتَيْنُهْ etc.
 - vii. It appears after a صحيح ساكن e.g. مِنْهْ ‘ عَنْهْ
- There are three different views regarding the above;

- a. روم and اشمام will be **permissible** in all seven forms discussed above.
- b. روم and اشمام will **not** be permissible in all seven forms discussed above.
- c. روم and اشمام will **not** be permissible in the first four (4) forms, and **permissible** in the remaining three (3).

d) **وقف بالابدال** - To change the letter on which waqf is made to another.

This takes place in two instances;

1) When there is a فتحتين on the last letter, it will be changed to an الف.

This will be so whether the فتحتين is written in the form of an الف.

For example, ﴿فُرَاتًا﴾ (٢٧) ﴿عَلِيمًا﴾ (٣٩) will be read as;

﴿فُرَاتًا﴾ (٢٧) ﴿عَلِيمًا﴾ (٣٩) respectively, or the فتحتين is not written in the form of an الف

For example, جُفَاءً َّ - وَنِدَاءً ُ - بِنَاءً ِ will be read as;

جُفَاءً َّ - وَنِدَاءً ُ - بِنَاءً ِ

2) The round ة will be changed to a ه when making waqf. e.g.

وَالشَّهَادَةُ - غِشْوَةٌ - ذَرَّةٌ - قِيَمَةٌ (٣) - الْقَارِعَةُ (١)

Note: If the round ة has a مفتوحين then too the ة will be changed to a هاء. In this instance the مفتوحين will not be changed to an الف

Discussion on وقف بلحاظ اصل - On how the Waqf will take place Originally

This is of four (4) types:

وقف بالسكون - The letter on which waqf is made has a سكون

فَلَا تَقْهَرْ (٩) (original sukoon), e.g.

Note: وقف بالاسكان is not the same as وقف بالسكون

وقف بالتشديد - The letter on which waqf is made has a tashdeed, e.g. مُسْتَمِرٌّ ﴿٢﴾

Note: It will be necessary to prolong the letter to 1½ or two (2) of itself to indicate the tashdeed when making waqf. If not, then only one letter would have been read, which will result in the error to be لحن جليّ which is harâm.

وقف بالاظهار - If the letter on which waqf is made is a مدغم or a مُحْفى letter, then to read without ادغام or اخفاء is known as وقف بالاظهار e.g. (فَمَنْ يَّعْمَلْ) to stop on فَمَنْ without making ادغام and (مِنْ فَضْلِهِ ۖ) to stop on مِنْ without making اخفاء

وقف بالاثبات - If the letter on which waqf is made is a letter of madd, e.g. وَلَا تَسْقِي الْحَرْثَ ۖ, then to stop on the letter of madd as in وَلَا تَسْقِي is known as وقف بالاثبات

وقف بالاثبات is of three (3) types:

- i. The حذف (deletion) of the letter of madd is due to
e.g. لَكِنَّا هُوَ اللَّهُ وصل. When stopping the الف will be read.

In the following instances the الف will not be read when reading وصلاً i.e. with continuity:

- a) The الف in أَنَا - the ضمير of متكلم wherever it appears in the Qur'aan. However the الف will be read **only** when making waqf.

Note: In the following words and those similar to them the الف will always be read, whether stopping or not;

عَلَيْكُمْ الْآثَامُ - وَآنَاسِي - ثُمَّ أَنَابَ
لِلْآثَامِ - أَبَاؤُنَا - فَأَتَيْنَا

- b) The الف in لَكِنَّا هُوَ اللَّهُ in Surah Kahaf. It will be read **only** when making waqf.

- c) ﴿١٠﴾ الطُّنُوتَا d) ﴿٦٦﴾ الرُّسُولَا e) ﴿٦٧﴾ السَّبِيلَا all three in Surah Ahzâb. Here too the الف will be read **only** when making waqf.

f) سَلَسِلَاً g) the first ﴿١٥﴾ قَوَارِيرَاً both in Surah Dahr.

At these two places too the الف will be read only when making waqf. However in سَلَسِلَا it is permissible to stop both on the لام i.e. سَلَسِلْ or the الف i.e. سَلَسِلَا

h) In examples such as:

فَخُورَا ﴿٣٦﴾ يَا الَّذِينَ - أَلِيمَا ﴿١٣٨﴾ الَّذِينَ - جَمِيعَا
﴿١٤٠﴾ الَّذِينَ

The الف will be read only when making waqf (stopping) on the tanween.

ii. The حذف (deletion) of the letter of madd is due to اجتماع ساكنين for example, in وَقَالَا الْحُمْدُ the الف will be read only when stopping on وَقَالَا

iii. The حذف (deletion) of the letter of madd is due to رسم for example, in لَا يَسْتَحْيِ the second ياء has been deleted due to duplication. This ياء will be read when stopping.

- وقف بلحاظ رسم Discussion on

رسم Waqf according to

i.e. Script of the Word

This is of two types:

- 1) The script of the word remains constant when making waqf, regardless of reading with continuity or not,

e.g. ﴿كَتَبْتَهُ﴾ (١٩٠) In this instance the وقف will be according to رسم

- 2) The waqf is in accordance with the script only of the word,

e.g. ﴿الظُّنُونَا﴾ (١٠٠) In this instance the وقف will be made on the الف according to the رسم

Note: Although in waqf it is necessary to comply with the رسم, yet in those words in which the الف is not read at all, (i.e. making وقف or reading وصلاً) the waqf will **not** be according to رسم, for example, in words like the second

قَوَارِيرًا in Surah Dahr and also words such as أَنْ تَبُوءَا in Surah Mâ'idah etc.

Discussion on وقف بلحاظ وصل - In which the Waqf will be according to وصل (i.e. when reading with continuity)

This too is of two types:

- 1) That الف which is written contrary to the mode of Qirâ'at, will not be read when making waqf, as it is not read in وصل
In this instance the last letter will be made a sâkin when making waqf, as is the case in the following places;
 - a. أَوْ يَعْفُوا in Surah Baqarah will be read أَوْ يَعْفُوا
 - b. أَنْ تَبُوءَا in Surah Mâ'idah will be read أَنْ تَبُوءَا
 - c. ثُمَّودًا in Surah's Hood, Furqân, Ankaboot and Najm will be read ثُمَّودًا
 - d. لِيَتْلُوَا in Surah Ra'd will be read لِيَتْلُوَا

- e. لَنْ نَدْعُوْا in Surah Kahaf will be read نَدْعُوْا
- f. وَ اَنْ اَتْلُوْا in Surah Naml will be read اَتْلُوْا
- g. لَيَرْبُوْا in Surah Rum will be read يَرْبُوْا
- h. لَيَبْلُوْا and وَ نَبْلُوْا in Surah Muhammed ﷺ will be read as يَبْلُوْا and وَ بَلُوْا respectively.
- i. The second قَوَارِيْرًا in Surah Dahr will be read as قَوَارِيْرًا

In the following words too the الف will not be read at all;

1. اَوْ يَعْفُوْا الَّذِي in Surah Baqarah, ayat 237
2. اَفَاِنَّ مَاتَ in Surah Aal-e-Imrân, ayat 144
3. اَفَاِنَّ مَتَّ in Surah Anbiyâ, ayat 34
4. لَا اِلٰهَ اِلَّا اللّٰهُ in Surah Aal-e-Imrân, ayat 158
5. لَا اِلٰهَ اِلَّا الْحَيُّ in Surah Sâffât, ayat 68
6. وَلَا اَوْضَعُوْا in Surah Taubah, ayat 47
7. لَا اَذْبَحْتَهُ in Surah Naml, ayat 21
8. لَا اَنْتُمْ in Surah Hashr, ayat 13
9. اَنْ تَبُوْءَا in Surah Mâ'idah, ayat 29
10. مِنْ نَّبَاِ in Surah An'âm, ayat 34
11. وَمَلَاِيْهِ in Surah's A'râf, ayat 103. Yunus, ayat 75. Hud, ayat 97. Mu'minoon, ayat 46. Qasas, ayat 32 and Zukhruf, ayat 46.

12. وَمَلَانِهِمْ in Surah Yunus, ayat 83
13. ثُمَّودَا in Surah Hood, ayat 68. Surah Furqân, ayat 38.
Surah Ankabut, ayat 38 and Surah Najm, ayat 51
14. يَتَلَوَا in Surah Ra'd, ayat 30
15. لَنْ نَدْعُوا in Surah Kahaf, ayat 14
16. وَأَنْ أَتْلُوا in Surah Naml, ayat 92
17. لِيَرْبُوا in Surah Rum, ayat 39
18. لِيَبْلُوا in Surah Muhammed ρ, ayat 4
19. وَنَبْلُوا in Surah Muhammed ρ, ayat 31
20. لِيَشَاءِ in Surah Kahaf, ayat 23
21. مَائَتَيْنِ - مَائَةٌ wherever they occur in the Qur'aan
22. The second قَوَارِيرَا in Surah Dahr, ayat 16

2) That letter of madd which is read but is deleted from the رسم (script) due to duplication will be read when making waqf,

For example; The letter of madd in the words;

لِتَسْتَوُوا - يَسْتَجِئْ will be read when making waqf.

Note: It is permissible to make waqf on the word فَمَا أَتْنِي in Surah Naml on either the ن as;

فَمَا أَثْنَىٰ or the فَمَا أَثْنَىٰ.

Points pertaining to Waqf

- 1) It is necessary to make the last letter a sâkin when making waqf.
- 2) When making waqf it is necessary to take in a new breath before continuing, or else it will **not** be regarded as waqf.
- 3) Waqf will always be made at the end of a word. To make waqf in the middle of a word is incorrect and **not** permissible.
- 4) If two words are written together in script, it will be necessary to make waqf at the end of the second word e.g. بِئْسَمَا
- 5) It is not correct to make waqf on a harkat or tanween, reading them. They will have to be changed to a sâkin, with the exception of فتحتين .
- 6) It is permissible to make روم or اشمام on a اصلى حركت
- 7) It is permissible to make روم or اشمام on a هاء ضمير, but in waqf the صلة will not be made, e.g. وَرَسُولُهُ ۝

- 8) It is **permissible** to make روم or اشمام on a long ت as well, e.g. اَيِّتِ بِبَيِّنَاتٍ ۖ - لَهُمُ الْخَيْرُ ۖ
- 9) The letter of madd which is not written due to duplication but is read, will also be read when making waqf,
e.g. in لِتَسْتَوُوا تَرَآءَ the waqf will be made as تَرَآءَ and in لَا يَسْتَحْيَءُ the waqf will be made on the واو and ياء respectively
- 10) In وقف بالتشديد the letter will be read and prolonged to 1½ or 2 of itself when making waqf so as to read the tashdeed, e.g. عَدُوٌّ - عَدُوٌّ etc. If not, then only one letter will be read instead of two, in which case there will be لحن جليّ due to reading one letter less in the Qur'aan.
- 11) It is permissible to make روم or اشمام when making waqf on a tashdeed letter, even though it has a tanween, e.g. لَعِبٌ وَلَهُوٌّ - عَدُوٌّ etc.
- 12) When making waqf on a 'نون ميم' mushaddad then it will be necessary to prolong the ghunna to one alif, e.g. مِنْهُمْ ۖ etc. وَلَا جَانٌّ ۖ ﴿٣٩﴾ -

- 13) When making waqf on a نون سâkin, care should be taken not to read with اخفاء or غنه e.g. when making waqf on the من in مِنْ قَبْلُ or the آن in أَنْ يُوصَلَ
- 14) If there is صحيح ساكن before a letter on which waqf is made, it will be better to make وقف بالروم instead of وقف by الاسكان so that the sukoon be read distinctly and complete,
e.g. وَأَيَّدِيكُمْ مِّنْهُ ۖ - مِّنَ الْقَتْلِ ۚ - فَلْيَصْنُهُ ۚ etc.
- 15) Care should be taken that in وقف الاسكان the sâkin letter before is not read with a harkat,
e.g. وَاسْتَغْفِرْهُ ۖ
- 16) When making waqf on the letters of qalqalah i.e. قطب جد the echoing sound should be clear and distinct.
- 17) The qalqalah in the letters of qalqalah, when they are مشدد will be read after prolongation of the مشدد letter to 1 ½ or 2 of itself when making waqf;
e.g. لَهُ دَعْوَةُ الْحَقِّ ۖ - وَتَبَّ ۖ ﴿١﴾ - فِي الْحُجِّ ۖ

- 18) The letter which is always read with **تفخيم** will be read with **تفخيم** even when making waqf, e.g.

وَرَأَيْتَهُمْ تُحْيِطُ ﴿٢٠٠﴾ - فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾
عَلَيْهَا حَافِظٌ ﴿٤﴾

- 19) Those rules which are specific to **وصل** should not be read when making waqf i.e. when making waqf on the **مَدّ** **منفصل** on **فَلَا** for example in the word **فَلَا أَقْسِمُ** the madd should not be made.

- 20) Care should be taken **not** to prolong more than one alif madd nor should less than one alif be read when making waqf on a **مَدّ أصلي** and neither should the sound of a **همزة** or **هاء** be produced, or else **لحن جليّ** will result.

- 21) In **مَدّ متّصل وقفي** together with **توسط** there will be **طول** as well due to the **سكون عارضى**. However **قصر** will not be permissible, e.g. **فِي السَّمَاءِ َ**

- 22) If **وقف بالروم** is made in **مَدّ متّصل وقفي** then only **توسط** will be read. **طول** and **قصر** in this case will not be permissible e.g. **مَنْ يَشَاءُ ُ**

Discussion on the Necessities and Circumstances the Qâri (reciter) will encounter when making Waqf

This is of Four Types:

وقف اختیاری 1)

وقف اضطراری 2)

وقف اختباری 3)

وقف انتظاری 4)

1) **وقف اختیاری** is a voluntary waqf (stop), which is generally made to pause and renew one's breath. This waqf is permissible at those places where waqf is allowed.

2) **وقف اضطراری** is an involuntary waqf (stop), which will occur due to forgetting, running out of breath, or due to coughing or sneezing etc. This waqf will always take place at the end of a word.

Note: To make waqf in the middle of a word, or to make waqf on the first when two words are written موصول (together in one script) then in both of the above cases it will not be permissible e.g. in **فِيْمَا** the waqf cannot be made on **فِي**

3) **وقف اختباری** is an informative waqf, which is generally made to indicate the **محل وقف** (place of waqf), or **کیفیت وقف** (method of making waqf).

4) وقف انتظاری is when the qâri stops at a particular place in order to complete the various قراءات and وجوه This waqf is permissible on any word which has more than one اختلاف

Discussion on سكتہ –

To pause without breaking the breath

سكتہ is to terminate the voice but not the breath during recitation.

There are four {4} places in the Qur'aan where Saktah is Wajib (compulsory) according to the riwâyat of Hafs رحمۃ اللہ علیہ in the امام شاطبی رحمۃ اللہ علیہ of طریق:

1	In Surah Kahaf	عِوَجًا طِبُّ (۱) قِيَمًا
2	In Surah Yaseen	مِنْ مَّرْقَدِنَا ُ هَذَا
3	In Surah Qiyamah	وَقِيلَ مَنْ رَاقٍ (۲۷) ُ
4	In Surah Motaf-fefeen	كَأَنَّ بِلَّ َرَانَ

There are four {4} places in the Qur'aan where Saktah is Ja'iz (permissible) according to the Ulema of وقف :

1	In Surah A'raaf	ruku 2	ظَلَمْنَا أَنْفُسَنَا ۖ وَإِنْ لَّمْ تَغْفِرْ لَنَا
2	In Surah A'raaf	ruku 23	أَوَلَمْ يَتَفَكَّرُوا ۖ مَا بِصَاحِبِهِمْ
3	In Surah Yusuf	ruku 4	أَعْرَضَ عَنْ هَذَا ۖ وَاسْتَغْفِرِي
4	In Surah Qasas	ruku 3	يُضْذِرَ الرِّعَاءَ ۖ وَأَبُونَا

Points pertaining to Saktah

- When making سكته the mutaharrik letter should be changed to a sâkin and the فتحتين will be changed to an الف
- The pause during سكته will be less than that of waqf, but not so less that the سكته is not noticed.
- سكته is in the category of waqf, so all rules applying to waqf will be applicable to سكته as well.
- سكته is read وصلًا (with continuity) only. Therefore by making waqf سكته will not take place.
- It is permissible to make سكته in اشمام or روم although it is not generally practiced upon because of the complexity of doing so.

- f. سکتہ will only be permissible at its designated places.
Therefore سکتہ will not be permissible on every sâkin for example.
- g. It is permissible to make سکتہ on âyât without complying to any riwâyat or qirâ'at.
- h. After making سکتہ the recitation should be continued.
The recitation should not be repeated.
- i. It will not be permissible to make waqf on those words at the end of which there is a هاء سکتہ except when they occur at the end of an ayat.¹
- j. The sound of a هاء or همزه should not be produced when making سکتہ.
- k. The سکتہ which is not established should not be made, nor should سکتہ be made unnecessarily.
- l. There is no such thing as seven saktah's in Surah Fâtiha. It has no basis in Tajweed and Qirâ'at.

¹ Refer to Chapter on هاء ضمير

Discussion on سكوت – The delay and pausing for pertinent reasons

- 1) The delay that is caused due to any reason pertaining to the Qur'aan is known as سكوت
- 2) It is necessary in سكوت just as in وقف to have the intention of continuing the recitation. If after سكوت one does not continue with the recitation or while making سكوت the mind is distracted to something else not related to the Qur'aan, this will result in قطع in which case the recitation will be terminated.
- 3) All rules applicable to وقف will be applicable to سكوت as well.
- 4) Although there is no specific length for سكوت yet to prolong unnecessarily it is not justified, because reciting the Qur'aan is more beneficial than undue سكوت
- 5) During سكوت the reciter has the intention of continuing the recitation, yet if the mind drifts from any aspect of the Qur'aan the سكوت will terminate.

- 6) With the passing of time or the changing of place the **سكوت** will not terminate. For example if the reciter happens to cough for a period of time or due to forgetting has to go to another place to review the Qur'aan, all of these will fall into the context of **سكوت**. This will be valid, unless the mind gets distracted from the Qur'aan.
- 7) If the reciter pauses to discuss any aspect of Tajweed or Qirâ'at or explains any ayat of the Qur'aan this too will be regarded as **سكوت**. The purpose should not be to deliver a bayân (lecture).
- 8) The delay which is experienced during pausing when the Ustaads recites and the student listens and vice versa is also regarded as **سكوت**
- 9) To advice and admonish a child during recitation is permissible, however, if vulgar and derogatory language is used, the **سكوت** will be nullified.
- 10) Those things that nullify the recitation will automatically nullify the **سكوت** as well. If the reciter wants to continue the recitation then the **استعاذه** will have to be repeated.

- 11) When sajda-e-tilâwat is made during recitation then the استعاذه will have to be repeated.
- 12) If due to aggravating circumstances the recitation is interrupted, the سكوت will still remain intact. Yes, if any act is done which would nullify the recitation then the سكوت will also terminate.
- 13) The delay which is caused due to repeating any ayat or surat will not be deemed as سكوت. Rather it is regarded as recitation itself.
- 14) سكوت will always be made at the end of an ayat.
- 15) It is against etiquette of the Qur'aan to indulge in any other activity whilst reciting. It will not be proper to eat or drink whilst reciting the Qur'aan.

Discussion on قطع – Terminating the Recitation

- 1) Not to continue with the recitation after stopping is known as قطع
- 2) If the reciter intends stopping but then continues with the recitation then this will not be قطع
- 3) Whilst reciting, the reciter greets somebody for example, replies to some persons greeting, asks a question not pertaining to the Qur'aan, or replies to such a question, then in all of the above circumstances قطع will result.
- 4) The استعاذه will have to be repeated if the reciter intends continuing the recitation if any act occurs which results in قطع.
- 5) If the reciter makes سكوت without any purpose or reason, then this will result in قطع even though the reciter intends continuing the recitation.
- 6) Completion of the Qur'aan will not result in قطع unless the reciter intends the same.

- 7) The rules applying to وقف will be applied to قطع as well.
- 8) All those acts should be avoided through which قطع will occur.
- 9) It is necessary to terminate the recitation at such a place where it is appropriate to do so. It should be known that the ع is a symbol for terminating the recitation. It is because of the above reason that a person generally will go into ruku when reaching the ع. Therefore this symbol is known as ruku as well.
- 10) قطع implies the termination of the recitation. Therefore قطع should be made at the end of a منزل, the end of a surat, the end of a juz (pârâ), the end of a quarter or half, or the end of a ruku.
- 11) It is **not** advisable to make waqf on those ayât on which there is a symbol of وصل.
- 12) It is not permissible to make قطع in the middle of an ayat.

13) It is permissible and meritorious to say the following words at the end of a recitation,

صدق الله العظيم
صدق الله وبلغت رسله وانا على ذلكم من الشاهدين¹

One could even say the following words at the end of a recitation:

صدق الله العلي العظيم وصدق رسوله النبي الكريم ونحن على ذلك من الشاهدين والحمد لله رب العالمين²

Similarly, one could read the following;

صدق الله العظيم وبلغ رسوله النبي الكريم وهذا تنزيل من رب العالمين ربنا أئنا بما انزلت واتبعنا الرسول فاكتبنا مع الشاهدين

3

Similarly, one could also read;

¹ النشر في القراءات العشر جلد 2 ص 465 – لابن الجزري

² جامع الوقف - لابن ضياء محب الدين - 17

مفيد الاطفال – قارى محمد حسين مالىگانوى

³ نهاية القول المفيد – للشيوخ محمد مكى نصر – 302

صدق الله العظيم وبلغ رسوله النبي الكريم اللهم انفعنا به وبارك
لنا فيه والحمد لله رب العلمين واستغفر الله الحي القيوم¹

To read the above will inform the listeners that the
recitation is now over.



¹ شرح ہندی جزری - قاری علی جونفوری

Chapter on رسم – Script of the Qur’aan

A brief history on the compilation of the Qur’aan

There were three phases in the compilation of the Qur’aan ê-Kareem:

The first phase was during the life-time of Nabi-e-Kareem ﷺ. The procedure was that when one ayat or a few ayât were revealed, Nabi-e-Kareem ﷺ would call one of the scribes who were appointed for this task to write down the revealed verses. It would then be written on various items such as pieces of paper, on flat pieces of bone, on wood, on sheets of material etc.

In this manner the entire Qur’aan was written and compiled in the presence of Nabi-e-Kareem ﷺ. Even though the prime method of preserving was by memorizing the Qur’aan.

The second phase was during the khilâfat of Hadhrat Abu Bakr رضي الله عنه. The reason for the compilation is that after the passing away of Nabi-e-Kareem ﷺ, Musailamah Kazzhâb, the impostor, proclaimed prophethood and misled the people by claiming to be receiving revelation. The Sahabah رضي الله عنهم waged a war against him in which he was defeated. However, in the process over five hundred (500) to seven

hundred (700) Sahabah رضى الله عنهم who were hafiz of the Qur'aan and qâri's were martyred, which was a great loss to the Ummah. Hadhrat Umar رضى الله عنه became perturbed upon this great loss, he approached Hadhrat Abu Bakr رضى الله عنه and advised him to have the Qur'aan compiled. Umar رضى الله عنه said to him that if this trend continued where so many Sahabah became martyred, there was fear that a great portion of the Qur'aan would be lost to the Ummah. Hadhrat Abu Bakr رضى الله عنه initially refused saying that how could he do such a thing which Nabi-e-Kareem ﷺ never did himself nor did he command them to do. Nevertheless, Hadhrat Umar رضى الله عنه kept on insisting, saying that there was only good in compiling the Qur'aan. Thereupon Hadhrat Abu Bakr رضى الله عنه agreed and later on said that he too was inspired as was Hadhrat Umar رضى الله عنه. He then called on Zaid ibn Thâbit رضى الله عنه and gave him the task of compiling the Qur'aan. Initially he too refused giving the same reason which Hadhrat Abu Bakr رضى الله عنه had given and remarked, "If you rather give me the task of moving this mountain from one side to the other, this will be an easier task for me". With

the insistence of both Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه he eventually agreed. He compiled the entire Qur'aan which included all the various qirâ'ât. However, it was not in a single volume, but rather in the form of little booklets. This compilation remained with Hadhrat Abu Bakr رضي الله عنه until his death, thereafter with Hadhrat Umar رضي الله عنه and thereafter with his daughter Hadhrat Hafsa رضي الله عنها.

The third phase in which the Qur'aan was compiled was during the khilâfat of Hadhrat Uthmân رضي الله عنه. This time it was compiled in one volume. It so happened that certain people amongst the Ummah began differing regarding the recitation of the Qur'aan. Those sayings and sentences which Nabi-e-Kareem ﷺ uttered as commentary and explanations regarding various verses of the Qur'aan were being regarded as part of the Qur'aan. Similarly, each community and people were claiming that their version of the Qur'aan was correct and not that of the others.

Also, during the khilâfat of Hadhrat Uthmân رضي الله عنه the battle of Azerbaijan and Armenia took place. At this time the two Muslim armies, one from Syria and the other from Iraq were confronting the enemy. Hadhrat Huzhaifah رضي الله عنه

was present there and noticed the differences amongst the two armies regarding the Qur'aan. He immediately came to Hadhrat Uthmân رضي الله عنه and advised him to take steps to protect the Qur'aan, otherwise the Ummat would differ regarding the Qur'aan as did the Jews regarding the Taurâh and the Christians regarding the Injeel. Realizing the gravity of the moment, Hadhrat Uthmân رضي الله عنه requested Hafsa رضي الله عنها to send to him the Qur'aan of Abu Bakr رضي الله عنه which she had with her. He then appointed a group of Sahabah viz. Hadhrat Zaid Ibn Thâbit رضي الله عنه, Hadhrat Abdullaah ibn Zubair رضي الله عنه, Hadhrat Sa'eed ibnul Aas رضي الله عنه and Hadhrat Abdur-Rahmaan ibnul Hârith رضي الله عنه to compile the Qur'aan in such a script, in which the various qirâ'ât could be read and also would be protected. According to the famous view they prepared six (6) copies of the Qur'aan. One was for the personal use of Hadhrat Uthmân رضي الله عنه which was known as Imâm. One copy each was prepared for the following areas viz. Madinah, Makka, Shâm, Kufa and Basrah. With each copy a tutor was sent. Hadhrat Zaid ibn Thâbit رضي الله عنه was appointed in Madinah, Hadhrat Abdullah ibnus Sâ'ib رضي الله عنه was sent to Makkah,

Hadhrat Mughirah ibn Shihâb رضي الله عنه was dispatched to Shâm (Syria), Hadhrat Abu Abdur-Rahman As Sulami رضي الله عنه was designated to Kufa and Hadhrat Aamir ibn Abdullah Al Qais رضي الله عنه was sent to Basrah.

They were all instructed to inform the people to do away with the copies of the Qur'aan they had in their possession and to adopt and follow the one that was now brought to them.

According to another view two more copies were written, one for Bahrain and one for Yemen.

The Qur'aan which the Sahabah had written was void of dots and harkât. This served the purpose of being able to read all the qirâ'ât taught to them by Nabi-e-Kareem ﷺ. From that time onwards it was decreed that all the Qur'aans be written according to the script which was written in the 'Imâm', the copy of Hadhrat Uthmân رضي الله عنه.

A brief history regarding the Dots and Harakât

The Harakât

Before the advent of Islâm the Arabs never made provision for of the harakât and dots in the Arabic language. Rather they would rely on their natural talent to read the harakât and dots correctly. However when Islâm spread beyond the boundaries of the Arabian Peninsula, and the intermingling between Arabs and non-Arabs took place, then errors in the recitation of the Qur'aan became more prevalent.

Hence, during the khilâfat (reign) of Abdul Malik ibn Marwân, the governor of Basra, Ziyâd ibn Abi Sufyân summoned the great scholar and student of Hadhrat Ali رضي الله عنه, Abul Aswad Al-Doe'li رحمه الله and instructed him to formulate a method by which the Qur'aan could be recited correctly with regard to the harakât. Abdul Aswad refused to comply to this request, because he felt it was interfering with the status of the Qur'aan. However, Ziyâd thought of a plan and sent one of his servants to read certain ayât (verses) of the Qur'aan incorrectly in his presence. The servant came and sat at some place close-by. He began reading aloud the following ayat;

أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۖ وَرَسُولُهُ ۚ

Translation: Verily Allaah and His Rasool have absolved themselves of all obligations towards the mushrikeen.

He read the ل and ه in **و رسوله** with a kasrah, which implies that Allaah ﷻ is free of all obligations towards the mushrikeen and His Rasool, giving a completely distorted meaning.

Hearing this Abdul Aswad **رحمه الله** immediately went to Ziyâd and expressed his willingness to carry out his instructions. He said that he will prepare such a book which will be an aid and also be beneficial to all. However the first task will be to stipulate the harakât in the Qur'aan. Therefore he requested that a scribe be sent to him to commence this task.

Ziyâd sent thirty (30) scribes to Abul Aswad **رحمه الله**, from whom he chose one. He told him to bring with him a copy of the Qur'aan, and also ink of two (2) different colours. Abul Aswad **رحمه الله** then told the scribe, "Wherever I read a fat'ha then place a dot on top of the letter, and when I read a kasrah then place a dot at the bottom of the letter, when I read a dhammah then place a dot at the beginning of the letter. When I read a tanween then place two dots. If after tanween a letter from the letters of the throat appear then separate the dots, and if after tanween the letters of Idghâm appear then place the dots close to one another and place a tashdeed on the second letter to denote the Idghâm".

In this manner Abul Aswad رحمه الله began reciting slowly with measure, and the scribe placed the relevant harakât on each letter. When the first juz (section) was completed he revised it, and in this manner the harakât was placed on all the letters of the Qur'aan. The letter was left void of any harakat if sukoon was intended.

The people accepted and followed the harakât which Abul Aswad had introduced.

Later on Khaleel ibn Ahmed Nahwi رحمه الله reformed and introduced the harakât as they are today. For the fat'ha a long stroke was placed on top of the letter, for the kasrah a long stroke was placed at the bottom of the letter, and for the dhammah a small و was placed on the letter. For the tanween the same harakât were placed double, for the sukoon the head of the ج was placed, and for the ء the head of the ع was stipulated. For the tashdeed two curves were stipulated, which initially was شَدَّ, from which the د was dropped and the two curves of the ش were stipulated.

The dots

Till the year 40 hijri the people used to read the Qur'aan correctly, which Hadhrat Uthmân رضي الله عنه had written, which upto that time had no dots or harakât. Later on in Iraq some people began reciting the Qur'aan incorrectly. Hajjâj ibn Yusuf (passed away 95 hijri) who was a governor in the era of Abdul Malik ibn Marwân, had instructed the scribes to fill in the dots of those letters which were similar in form e.g. د ذ -

ز - ر - ص ض - س ش - etc. He appointed Nasr ibn Asim Laithi رحمه الله and Yahyâ ibn Ya'mar Adwâni رحمه الله (they were both the students of Abul Aswad رحمه الله) to carry out this task. Because of the complexity of the job they asked for time to consider and ponder on this issue. They then concluded that this task was an important one which would assist the reader in his recitation and also assist in understanding the meaning of the Qur'aan.

Furthermore there will be no change to the original form of the letter. They then proceeded placing the dots on the various letters e.g. they placed three dots on the ش because of the three strokes on it etc. This inclusion of the dots in the Qur'aan was accepted by all the Ulema, Qur'râ and the Ummah at large. However there is a slight variation between the Ulema of the East (Iraq etc.) and the West (Moroco etc.). The

Ulema of the West placed the dot for the letter ف at the bottom and for the letter ق they placed only one dot.

رسم Some aspects regarding

* The رسم today is exactly the same as it was written in the presence of Nabi-e-Kareem ﷺ.

The Qur'aan in its entire form is according to the last rendition which took place in the last Ramadhân in which Hadhrat Jibra'eel عليه السلام read to Nabi-e-Kareem ﷺ and vice versa. It comprises all the seven (7) forms of recitation (the سبعة احرف).

* Moulana Abdur-Rahmân Qâri Muqri Muhaddith Pâni Patti رحمه الله writes in his famous book تحفه نذريه, "Remember that the writing of the Qur'aan according to the script of Hadhrat Uthmân رضي الله عنه is wâjib, imperative and binding. To write contrary is a great sin. Therefore it is obligatory for the scribes of the Qur'aan to first acquaint themselves with the correct script, or else they will be inviting the wrath of Allaah ﷻ".

He further writes, "Remember that when any ayat or surat was revealed, then Nabi-e-Kareem ﷺ would call one of the

scribes to have it written and would instruct the Sahâbah to write it according to the teaching of Hadhrat Jibra'eel عليه السلام.

During the lifetime of Nabi-e-Kareem ﷺ many Sahâbah had memorized the entire Qur'aan. They would recite it from the beginning till the end by memory.

✱ Allâmah Suyuti رحمه الله writes in his Itqân that the various qirâ'at which exists today is the same which was read in the era of Nabi-e-Kareem ﷺ.

✱ Allâmah Baghwi رحمه الله states in شرح السنة that Hadhrat Zaid ibn Thâbit رضي الله عنه was present at the time of the final recitation in which those portions were indicated to Nabi-e-Kareem ﷺ which were abrogated and those which were not. He was one of the appointed scribes of Nabi-e-Kareem ﷺ who wrote the Qur'aan according to the instructions of Rasul-e-Akram ﷺ. He taught the people accordingly. It is for this reason that Hadhrat Abu Bakr ؓ and Hadhrat Umar رضي الله عنه had confidence in him, and Hadhrat Uthmân رضي الله عنه appointed him as an ameer (group-leader) when the Qur'aan was written in one script.

✱ Ibn Ashtah رحمه الله reports on the authority of Hadhrat Ikramah رضي الله عنه who narrates from Hadhrat Ibn Abbâs

that Hadhrat Ismâ'il عليه السلام was the first person to formulate the script of the Arabic language.

- * Ibn Fâris رحمه الله states that the script of the Qur'aan is divine, revealed by Allaah ﷻ.

The proof for this is the ayat;

عَلَّمَ بِالْقَلَمِ ۖ ﴿١﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (سورة العلق)
ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (سورة القلم)

- * Kirmâny رحمه الله says, "The sequence of the surats is according to that of the لوح محفوظ". Nabi-e-Kareem ﷺ recited the Qur'aan in the same sequence. In the year in which Nabi-e-Kareem ﷺ passed away, he recited the entire Qur'aan twice to Hadhrat Jibra'eel عليه السلام in the same manner.

- * It is stated by learned scholars that it is incumbent on the Ulema and Qurrâ to know the رسم الخط (script) of the Qur'aan and to adapt it, and not to write contrary to the prescribed form.

Scribes of the Qur'aan

The most famous scribes from amongst the fifty six (56) Sahâbah were the following:

- a. Hadhrat Uthmân رضي الله عنه
- b. Hadhrat Ali رضي الله عنه
- c. Hadhrat Zaid ibn Thâbit رضي الله عنه
- d. Hadhrat Ubay ibn Ka'b رضي الله عنه
- e. Hadhrat Abbân ibn Sa'eed رضي الله عنه
- f. Hadhrat Khâlid Sa'eed ibnul Aas رضي الله عنه
- g. Hadhrat Mu'âwiyah ibn Abi Sufyân رضي الله عنه
- h. Hadhrat Alâ ibn Hadhrami رضي الله عنه
- i. Hadhrat Hanzhalah ibn Rabi' رضي الله عنه

– رسم Discussion on the

Script of the Qur'aan

The written script is of two types:

- 1) خط is the general form in which the words of the Arabic language are written i.e. it is written in the manner it is spoken.
It also refers to the various fonts and styles of the Arabic language. It can also refer to the scripts of those languages which are similar to the Arabic script, e.g. the Urdu or Fârsi scripts.
- 2) رسم الخط is a specific and special form in which the words of the Qur'aan are written. It should be noted that in the Qur'aan the majority of the words are written as they are spoken.

However there are certain words which are written differently – which have additions, or deletions, and which are written separately or together.

This specific رسم الخط is according to the consensus of the Sahâba رضي الله عنهم which has been narrated from Nabi-e-Kareem ﷺ through an authentic source of narrators.

According to some Ulema it will be permissible to write the Qur'aan in the various fonts, even in the Urdu and Fârsi scripts, although this is not the accepted view.

However, it will **not** be permissible to change the **رسم الخط** of the Qur'aan at any time, because it is divine, revealed by Allaah ﷻ. Nabi-e-Kareem ﷺ instructed the Sahaba رضي الله عنهم to write the Qur'aan according to the revealed script.

Examples of the difference between **خط** and **رسم الخط** could be understood from the following words:

الْعَالَمِينَ - الرَّحْمَن - الصَّالِحَاتِ - هَؤُلَاءِ - الصَّلَاةِ

The above words are written in accordance to **رسم عثمانى** where the **الف** is not written. The above words when written with an **الف** will be as follows:

الْعَالَمِينَ - الرَّحْمَان - الصَّالِحَاتِ - هَؤُلَاءِ - الصَّلَاةِ

Although the above words are written according to the manner they are spoken, however they are contrary to the **رسم عثمانى** because of the **الف** being written. Though they are according to **خط** they will not be regarded as **رسم الخط**

From the above it is also established that to write the Qur'aan in the English or Gujarati script for example is **not** permissible at all, and it will not be regarded as رسم الخط.

The خط – font is of twelve types as follows:

- i. معلى – This font was initiated by Hadhrat Idrees عليه السلام
- ii. قيراموزى – The Qur'aan was for the first time written in this font.
- iii. حيرى – The Qur'aan for the second time was written in this font. The prisoners from Hirah which were captured in the wars were set free on the condition that they taught the Sahaba the art of writing. Allâmah Dâni رحمه الله has mentioned this in his world renowned book المقنع
- iv. كوفى – The Qur'aan was written in this font for the third time in the year 160 Hijri.

v. نسخ	vi. ثلث	vii. ریحان
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viii. توقيع	ix. محقق	x. رقاع
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The above six fonts were extracted and formulated by Ibn Muqillah from **كوفي** and **معقلی** in the year 310 Hijri.

The Qur'aan was written for the fourth time in the **نسخ** font in the year 318 Hijri.

The following are the four era's of the script of the Qur'aan;

قیراموزی - حیری - کوفی - نسخ

There is now consensus among the Ulema that the Qur'aan is now written in the **نسخ خط**

Note: The above mentioned **خطوط** and fonts are of the Arabic language.

xi. **تعليق** - The scribes have formulated this **خط** from **رقاع** and **توقيع**

xii. **نستعلیق** - This **خط** was devised by **خواجہ میر علی** who was from the Caucasus. It was formulated by combining **نسخ** and **تعليق**

The definition of رسم خط قرآنی

★ The definition of رسم خط قرآنی is to write the script of the Qur'aan according to the رسم which Hadhrat Uthmân ؓ had instructed it to be written in, this, together with the consensus of the Sahabah.

It is therefore imperative to follow this special script according to the four Imâms of fiqh.

★ The benefit of knowing the رسم خط is that a person will be able to read and write the Qur'aan correctly according to the prescribed script.

Subject Matter

The subject matter of رسم خط is the special form in which the letters of the Qur'aan are written.

Objective

The objective and purpose of this subject is to protect the script of the Qur'aan, and to know the specific رسم. The aim of this is to attain the pleasure of Allaah ﷻ. Also the رسم of the

Qur'aan has to be in conformity to that script with which the Sahabah رضى الله عنهم had consensus.

Imam Abu Shâmmah رحمه الله says that the objective of the Sahabah رضى الله عنهم was that the رسم الخط should be exactly the same as it was written in the presence of Nabi-e-Kareem ﷺ.

The ruling regarding the رسم الخط

It is واجب (essential and imperative) that the Qurrâ and Ulemâ acquire and know the subject on رسم الخط. It is also necessary to emulate and adhere to this specific script, and not to write contrary to it.

The رسم الخط has been established and transmitted by Hadhrat Zaid ibn Thâbit رضى الله عنه who was trustworthy and a confidante of Nabi-e-Kareem ﷺ.

It is not permissible for any person to write contrary to the script which Hadhrat Zaid ibn Thâbit رضى الله عنه had written. Whatever he wrote was according to the script which Nabi-e-Kareem ﷺ had instructed him to write.

Imâm Mâlik رحمه الله and Imâm Ahmed ibn Hambal رحمه الله say that to write contrary and to oppose the رسم الخط is impermissible and harâm. It is not permissible to write contrary to script which the Sahabah رضى الله عنهم had consensus on, because they were far more knowledgeable than us and they were more truthful and sincere.

The Source and Origin

The source and origin of رسم الخط is the Uthmâni Masâhif. The script in them is the very same which was written in the presence of Nabi-e-Kareem ﷺ.

The رسم الخط is of two types:

The first type is رسم قياسي which is of two types:

رسم قياسي مطلق is that رسم in which the word is written according to how it is spoken, unanimously, without any اختلاف amongst the Qurrâ e.g. مَلِكُ النَّاسِ

رسم قياسي مقيد is that رسم which is written in accordance to any one qirâ't e.g. مَلِكٌ يَوْمَ الدِّينِ is written in that qirâ't in which the الف is not read.

The second is type is رسم غير قياسي in which the word is written contrary to how it is spoken and articulated.

It entails the following:

- i. **إبدال** in which another letter is written in place of the spoken one e.g. in صَلَوةٌ the و is written in place of the الف etc.
- ii. **حذف** in which the spoken letter is not written e.g. in سَلَّمَ the spoken letter الف is not written, etc.
- iii. **اثبات** in which the non-spoken letter is written e.g. in بِأَيِّدٍ the second ي is the non-spoken letter, etc.
- iv. **وصل** in which two words are written together in one script e.g. بِئْسَ مَا is written together as بئسَمَا etc.

The رسم غير قياسي is of two types:

رسم اصطلاحی in which the written form is contrary to the script, without it contradicting any qirâ'at,
e.g. لَا إِلَى اللَّهِ تُحْشَرُونَ

رسم احتمالی in which the رسم contains the probability of any of the qirâ'at e.g. تعلمون and يعلمون.

This is possible because according to رسم they are both the same, since in the time of Hadhrat Uthmân ؓ the letters were without dots or harkat's. Hence both the qirâ'at could be read from the same word and script.

ع - همزه Discussion regarding the

Every letter has a distinctive shape and form, but not the همزه. There is no distinctive shape or form prescribed for it. Rather according to a prescribed rule the همزه will either be in the form of an الف, a واو or a ياء, and at times it will be محذوف الرسم (non-existent) from the رسم. In this instance the

Ulema have stipulated the head of the ع to indicate towards the ء e.g. دِفْءٌ etc.

Where the همزه is existent and it is sâkin, the همزه is written in the form of the head of the ع together with any of the three letters الف, واو, and ياء with a جزم e.g. بئسَ and يُؤْمِنُونَ. However if the همزه ساكنه is written in the form of an الف, then only a جزم will be written e.g. مَاكُؤُلٌ. Contrary to an الف in which case there will be no جزم placed on it e.g. قَالَ etc.

Similarly, if the همزه is mutaharrik and is in the form of a واو or ياء then too it will be written with the head of the ع e.g. مُؤَجَّلًا and أُولَئِكَ and if it is written in the form of an الف then only the harkat will be written e.g. وَإِذَا سَأَلَكَ

Note: The همزه is always written in the form of the three letters ا و ي. The head of the ع was not originally written in the مصحف عثمانى.

The Ulema of later times stipulated it to prevent the non-Arabs from reading erroneously, and because there is a similarity between the two that mistakenly one could be read

for the other, therefore an incomplete ع is written so that the person may immediately know that it is a همزه.

According to the محل – position, the همزه is of three types:

همزه مبتده – that همزه which is in the beginning of a word.

همزه متوسطه – that همزه which is in the middle of a word.

همزه متطرفه – that همزه which is at the end of a word.

The رسم of the همزه مبتده

- ▲ That همزه which is singular, has a harkat, and is in the beginning of a word will always be written in the form of an الف Examples:

أَعُوذُ - إِهْدِنَا - أُولَئِكَ

However there are some words in which after the الف there is a silent واو e.g. أُولَئِكَ - أُولَى - أُولُوْا etc.

- ▲ If there are two همزه which are mutaharrik together at the beginning of any word, then the first همزه will be محذوف الرسم (i.e. non-existent, it is written in the form of the head of an ع) and the second will be written in the form of an الف, examples;

عَآذَرْتُهُمْ - عَآثًا - عَالِقِي

The همزه متوسطة رسم طه

The همزه متوسطة is of three types:

همزه متحرك before which there is a sâkin letter

همزه متحرك before which there is a mutaharrik letter

همزه ساكن before which there is a mutaharrik letter

- ▲ The همزه متحرك before which there is a sâkin letter will be محذوف الرسم e.g.

سَيِّئٌ - سَوَاءٌ - جَاءَتْهُمْ - تَجْرُونَ

However the همزه مضمومه before which there is an الف will be written in the form of a واو e.g. جَزَأُوكُمْ etc.

* If the همزه متحرك before which there is a mutaharrik letter which is مفتوح and the letter before is مفتوح as well, the همزه in this instance will be written in the form of an سَال e.g. الف

However, if before the همزه مفتوح there is a letter with a dhammah, the همزه will then be written in the form of a واو, e.g. مُؤَجَّلًا - بِسْؤَالٍ etc.

Similarly, if before the همزه مفتوح there is a letter with a kasrah, the همزه will then be written in the form of a ياء, e.g. خَاطِئَةً

If the همزه is مضموم and before it the letter has a kasrah, the همزه will then be written in the form of a ياء e.g. سَنُقْرِئُكَ and if before it there is a letter with a fat'hah the همزه will be written in the form of a واو e.g. يَذْرُؤُكُمْ

If the همزه is مكسور and the letter preceding it has a dhammah, the همزه will be written in the form of a ياء,
e.g. سئُلوْا

★ The همزه ساكنه before which there is a mutaharrik letter, will be written in the form of the letter corresponding to the harkat before it, examples;

جِئْتُ - مُؤْمِنِينَ - شَأْنٌ

همزه متطرفه رسم of the

The همزه متطرفه is of three types:

همزه متحرك before which there is a sâkin letter.

همزه متحرك before which there is a mutaharrik letter.

همزه ساكن before which there is a mutaharrik letter.

▲ The همزه متحرك before which there is a sâkin letter will be محذوف ,

Examples;

etc. شَاءَ - جَاءَ - تَشَاءُونَ - الْمَرْءُ - السُّوءَ - النَّبِيُّ - مِلْءُ

However some words are exempted from the above rule.¹

- ▲ The **همزه متحرك** before which there is a mutaharrik letter will be written in the form of the letter corresponding to the harkat on it, if the harkat's of both the **همزه** and the letter before it is the same e.g. مَلَجًا - كُلُّ امْرِئٍ etc.

If the harkat's are not the same, then in both of the above instances the **همزه** will be written according to the harkat before it,

Examples;

يَسْتَهْزِئُ - لِسَبَاٍ etc.

Note: Those words in which there is a **زائد الف** after a **همزه** **مضمومه** will be written in the form of a **واو** which is found in thirteen (13) words.²

¹ معرفة الرسوم

² معرفة الرسوم

* The همزه ساكنه before which there is a mutaharrik letter, will be written in the form of the letter corresponding to the harkat before it,

e.g. وَيَّيْ - اِنْ يَّشَأْ



Discussion on مقطوع and موصول

مقطوع means to write two words separately.

موصول means to write two words together.

Originally each word is written separately in the Qur'aan.

However, there are certain words which are written together in the entire Qur'aan. In the same token there are others which are written موصول at certain places and مقطوع at others.

They are discussed briefly as follows:

1) اَنْ مُحْفَفَه with لا will be written موصول in the entire Qur'aan i.e. the نون will not appear in the script
e.g. اَلَّا تَعْبُدُوْا

However there are ten (10) places where the **نون** will be

مقطوع i.e. the **نون** will be written in the script

e.g. **أَن لَّا أَقُولَ**¹

2) **موصول** with **مَا موصوله** **إِنْ مخففه**

e.g. **وَإِنْ مَا تُرِيدَنَّكَ وَإِمَّا** with the exception of **وَأَنْ تَرِيدَنَّكَ** in Surah Ra'd

3) **موصول**, with **أَنْ مخففه** **لَنْ** at two (2) places will be

i.e. **أَلَنْ تَجْعَلَ** in Surah Kahf, and **أَلَنْ تَجْمَعَ** in Surah Qiyamah. In

the remaining places it will be written **مقطوع**

4) **موصول** with **مَا** will be **موصول** at all places except for three places.²

5) **موصول** with **مَنْ** will be **موصول** at all places e.g. **مِمَّنْ مَّنَعَ**

6) **موصول** with **مَا** will be **موصول** at all places, except

مقطوع **عَنْ مَا نُهَوَا** in Surah A'râf where it is

7) **موصول** with **مَنْ** appears at only two (2) places and both are

مقطوع

i.e. **عَنْ مَّنْ تَوَلَّى** in Surah Najm. and **عَنْ مَّنْ يَشَاءُ** in Surah Noor.

¹ Refer to **معرفة الرسوم**

² Refer to **معرفة الرسوم**

8) **موصول** with **لَمْ** is written at one place

i.e. **فَالَمْ يَسْتَجِيبُوا لَكُمْ** in Surah Hud. In the remaining places it will be **مقطوع**

9) **موصول** with **مَنْ** will be with the exception of a few places.¹

10) **موصول** with **مَا** will be with the exception of two (2) places.² However, **كَأَنَّمَا** will be **موصول** throughout the Qur'aan.

11) **موصول** with **مَا** will be with the exception of **إِنَّ مَا** **مقطوع** in Surah An'âm. Here it will be

12) **مقطوع** with **مَا** at four (4) places there is difference of opinion³, and one place i.e. **مَنْ كُلِّ مَا سَأَلْتُمُوهُ** in Surah Ebrahim it is **مقطوع**

13) **موصول** with **مَا** will be at all places, except eleven (11) places where it will be **مقطوع**⁴

¹ معرفة الرسوم

² ibid

³ ibid

⁴ معرفة الرسوم

14) أَيْنَ with مَا at two (2) places are unanimously موصول i.e. فَأَيْنَمَا تُولُّوا in Surah Baqarah and أَيْنَمَا يُوجِّهُهُ in Surah Nahl, in three (3) places there is difference of opinion¹, and in the remaining places they are مقطوع

15) حَيْثُ with مَا appears twice in Surah Baqarah, and at both places they are مقطوع

16) لَيْسَ with مَا at three (3) places are موصول i.e. the two (2) in Surah Baqarah and one (1) in Surah A'râf.² At the remaining places they will be مقطوع. The word لَيْسَ مَا will always be مقطوع

17) كَيْ with لَا at four (4) places are موصول³ and at the remaining places they are مقطوع

18) The لام جاره will always be written together with the word after it. However at four places it is مقطوع,

i.e. 1) فَمَالِ هَؤُلَاءِ الْقَوْمِ in Surah Nisâ

2) مَالِ هَذَا الْكِتَابِ in Surah Kahf

3) مَالِ هَذَا الرَّسُولِ in Surah Furqân

4) فَمَالِ الَّذِينَ كَفَرُوا in Surah Ma'ârij

¹ ibid

² ibid

³ ibid

19) يَوْمَ with هُمْ will be موصول at all places except two (2) where they are مقطوع i.e. يَوْمَ هُمْ بَرْزُورَ in Surah Mu'min and يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ in Surah Zhâriyât.

20) وَى with كَانَ appears twice in Surah Qasas and in both places they are موصول i.e. وَيَكَاَنَ اللَّهُ and وَيَكَاَنَّهُ

21) وَ لَا تَ حِينَ مَنَاصٍ in Surah Sâd, there is difference of opinion regarding the تاء of لَا تَ being موصول with حِينَ. However the majority of scribes have stated that it is مقطوع

22) The words كَالُوْهُم and وَزَنُوْهُم with هُمْ are written موصول that is without the الف after the واو جمع i.e.

أَوْ وَزَنُوْهُم - كَالُوْهُم

There are other aspects of رسم. For further details, refer to the relevant kitaabs on the subject.

Chapter on the آيات of the Qur'aan

Introduction

The آيات of the Qur'aan and its count is also established in the Shari'ah via Nabi-e-Kareem ﷺ as is the other aspects of the Qur'aan. It was revealed by Allaah ﷻ through the medium of Hadhrat Jibra'eel عليه السلام.

Imâm Aasim رحمه الله reports from Hadhrat Abdullaah ibn Mas'ud رضي الله عنه via his Ustaadh, Zir ibn Hubaish رحمه الله that there once was a difference of opinion regarding the آيات of a certain Surat. Some were of the opinion that it consisted of thirty (30) ayât, whereas others said it consisted of thirty-two (32) ayât. He says that they went to Nabi-e-Kareem ﷺ and put the case forward to him. The colour of Nabi-e-Kareem's ﷺ countenance changed and he showed signs of anger. He called for Hadhrat Ali رضي الله عنه and spoke to him whispering in his ears. Hadhrat Ali رضي الله عنه turned towards us and said that Nabi-e-Kareem ﷺ has instructed us to recite the Qur'aan as it has been taught to us i.e. those who have been taught the different counts should read accordingly.

It is determined from the above that the ayât are divinely inspired and specified. Similarly, it is apparent that some Sahabah رضي الله عنهم were taught one count and the other Sahabah were taught a different count, because if any one

count was not correct then Nabi-e-Kareem ﷺ would definitely have corrected it.

Proof from Hadeeth

There are many proofs from the Ahâdeeth that the count of the ayât were divinely inspired.

- * It is reported from Hadhrat Umme Salmah رضي الله عنها that Nabi-e-Kareem ﷺ counted the seven ayât of Surah Fatihah thus, he recited بِسْمِ اللّٰهِ and counted it as one ayat, then read till الرَّحِيْمِ ﴿٢﴾ and counted three ayât, thereafter up to مُلْكِ ﴿٣﴾ and counted four and at the end of نَسْتَعِيْنُ ﴿٤﴾ he counted five ayat's on his fingers, thereafter on الْمُسْتَقِيْمِ ﴿٥﴾ he counted the sixth ayat on his fingers, and from صِرَاطَ الَّذِيْنَ till the end of the surat he counted the seventh ayat.
- * Hadhrat Abu Hurairah رضي الله عنه reports that Nabi-e-Kareem ﷺ said that there is one surat in the Qur'aan which consists of thirty (30) ayât. It intercedes on behalf of a person until that person is pardoned.
- * Hadhrat Abu Darda رضي الله عنه reports that the person who memorizes the first ten ayât of Surah Kahf and then encounteres Dajjâl, will not be harmed by him in the least bit.

* Hadhrat Ibn Abbâs رضي الله عنهما reports that once Nabi-e-Kareem ﷺ spent the night with Hadhrat Maimunah رضي الله عنها. When approximately half the night had passed, he got up and rubbed his blessed eyes with the palms of his hands and recited the last ten (10) to eleven (11) ayât of Aal-e-Imrân from **إِنَّ فِي خَلْقِ السَّمُوتِ** till the end of the surat.

* It is narrated that the person who reads ten (10) ayât of Surah Baqarah before sleeping will never forget the Qur'aan. They are as follows; the first four ayât up to **المفلحون** (this is besides the **كوفي** count), ayatul qursi including the ayât after it, and the last three (3) ayât of Surah Baqarah.

It is established from the above that the ayât are divinely inspired and instituted by Nabi-e-Kareem ﷺ.

In today's time generally the **كوفي** count is the accepted one in which the circle is written as a symbol for the end of an ayat. This is so because Hafs رحمه الله, whose riwâyat and qirâ'at is the most read and famous in the world, had adopted this count.

Those places where there is no symbol according to the above count, yet according to others is recognized as an ayat, is indicated by the figure 5 is written to show the difference.

Definition

- ◆ The definition of this subject is to know the count of the ayât and the surat's in the Qur'aan, and also to know the beginning and the end of the ayât and surat's.
- ◆ The definition of an âyat is that in which the ayat will consist of a group of words which will have a beginning and an end. The âyat will also be determined by the round symbol which has been stipulated for this purpose.

Subject matter

The subject matter is the âyat and surats of the Qur'aan.

The Rules

The rules are those which have been narrated and executed by the Ulema.

Object

The object is to have the ability to recognize the end of the âyat.

Benefits

There are many benefits of knowing the count of the âyât, some of which are as follows;

- i. To be able to recognize the âyât in namaaz (salaat) is necessary. According to the Fuqaha it is wâjib (imperative) that three short âyât or one long ayat be read in namaaz. This will be possible only if one knows the beginning and ending of an ayat.
- ii. It is not permissible for a woman in her menses to recite a complete ayat.
- iii. The Fuqaha have written that the person who does not know Surah Fatihah should read any other seven (7) âyât for the salaah to be valid.
- iv. The Fuqaha have also stated that it is wâjib to read one complete ayat in the Khutbah.
- v. Any length of a surah or its equivalent in the number of âyât will also be required to conform with sunnat of Nabi-e-Kareem ﷺ. It is narrated from Nabi-e-Kareem ﷺ that between sixty (60) and hundred (100) âyât should be read in the Fajr salaah.
- vi. The **مسنون** and preferable waqf is that which is made at the end of an ayat.

vii. To know the end of the ayat in various surats is also necessary and beneficial when making **اماله** for **حمزه** and **كسائ** **رحمة الله عليهما**, and when making **تقليل** for **ورش** and **بصري** **رحمة الله عليهما**

Discussion on the count of the Ayât in the Qur'aan

The count of the ayât is reported from eleven (11) Qurrâ who hail from five (5) famous cities.

From Madina Munawwarah they are:

- 1) **امام ابو جعفر يزيد بن قعقع** رحمه الله - Imâm Abu Ja'far Yazeed ibn Qa'qa (the eighth Imâm from the **ائمة عشرة**)
- 2) **شيخ ابو نصاح شيبه ابن نصاح** رحمه الله - Sheikh Abu Nassâh Shaibah ibn Nassâh (the freed slave of Hadhrat Umme Salmah رضي الله عنها)
- 3) **امام نافع مدني** رحمه الله - Imâm Nâfi' Madani (the first Imâm)
- 4) **ابو ابراهيم اسماعيل ابن جعفر ابن كثير الانصارى** رحمه الله - Abu Ebrahim Ismail ibn Ja'far ibn Katheer Ansâri

From Makkah:

- 1) Mujâhid ibn Jubair - مجاهد ابن جبیر رحمہ اللہ

From Kufa:

- 1) امام ابو عبد الرحمن عبد اللہ ابن حبیب السلمی رحمہ اللہ -
Imâm Abu Abdur-Rahmân Abdullah ibn Habeeb As-Sulami رحمہ اللہ

From Basra:

- 1) Aâsim ibn Ajjâj Jahdari - عاصم بن عجاج جحدری رحمہ اللہ
- 2) Sheikh Ayub ibn Mutawakkil شيخ ايوب ابن متوكل رحمہ اللہ

From Shaam:

- 1) Imâm Abu Imrân Abdullaah ibn Aâmir Yahsabi - امام ابو عمران عبد اللہ بن عامر يحصبي رحمہ اللہ
- 2) Sheikh Abu Amr Yahyâ ibn Hârith Zhammâri - شيخ ابو عمرو يحيى بن حارث ذماري رحمہ اللہ
- 3) Sheikh Abu Haiwah Shuraih ibn Yazeed Hadhrami Himsi - شيخ ابو حَيوَة شريح بن يزيد حضرمي حمصي رحمہ اللہ

Those counts and issues which are common today are as follows:

i. مدنی اوّل	ii. مدنی اخیر	iii. مکی	
iv. کوفی	v. بصری	vi. دمشقى	vii. حمصی

i. مدنی اوّل – these are two:

مدنی اوّل یزیدی بصری – The people of Basrah narrate from ورش رحمه الله and he from امام نافع رحمه الله and he from his two Ustâdhs;

شيبه بن نصّاح رحمه الله 2) یزید بن قعقع رحمه الله 1)

According to this count there are 6215, or 6214 or 6213 ayats.

مدنی اوّل شیبی کوفی – This is the count which the people of Kufa narrate from the اهل مدینه.

However they do not narrate from any particular Imâm, rather from a jamâ'at, a group of Ulema.

According to this count there are 6217, or 6218 or 6219 ayat's.

ii. مدنی اخیر – This is the count which

ابن جمّاز رحمه الله narrates via اسماعیل بن جعفر رحمه الله from

شبيهه رحمه الله and ابو جعفر رحمه الله.

According to this count there are 6214 ayats.

iii. **أبي بن كعب رضي الله عنه** - This is attributed to **مكي**, this

version is narrated by **ابن كثير رحمه الله** Imâm

عبد الله بن عباس and he from **مجاهد بن جبير رحمه الله**

حضرت أبي رضي الله عنه and he from **رضي الله عنهما**.

According to this count there are 6219 ayats.

iv. **كوفي** - This is attributed to **حضرت علي رضي الله عنه**, which

امام حمزة رحمه الله narrates via **سليم بن عيسى حنفي رحمه الله** and **ابن ابي ليلى رحمه الله**.

They in turn narrate from **ابو عبد الرحمن السلمي رحمه الله** and he from **حضرت علي رضي الله عنه**.

The second variation of this narration is that **سفيان رحمه الله** narrated from **عبد الاعلى رحمه الله** and he from

حضرت علي رضي الله عنه and he from **ابو عبد الرحمن رحمه الله**.

According to this count there are 6236 ayats.

Note: The count of كوفي is two, the first is the one narrated from the اهل مدينه which is not directly related to any Imâm. The second is the one which they adopted, and which is narrated via امام حمزة.

Note: This is the count which is being generally adopted today throughout the world, as was discussed before.

v. بصرى - This is narrated by;

ايوب بن متوكل رحمه الله and امام عاصم رحمه الله.

The chain of narraters is thus;

هيضم بن شداح رحمه الله, مُعَلَّى بن عيسى وِرَّاق رحمه الله and

شهاب بن شَرِيقَہ رحمه الله, they all narrate from

عاصم جحدري رحمه الله.

According to his count the ayât are 6204, and according to

ايوب بن متوكل رحمه الله the count is 6205.

Note: The count of بصرى is also two, the first is the one narrated from ورش رحمه الله, and the second is the one they adopted for themselves.

vi. **دمشقی** – This is narrated from ایوب تیمی رحمہ اللہ who narrates from ذماری رحمہ اللہ. Some Qurrâ have narrated this count from عامر یحصبی رحمہ اللہ, whereas others have related this count to Hadhrat Uthmân τ.

The narration is as follows, یحیی بن حارث ذماری رحمہ اللہ narrates from امام ابن عامر رحمہ اللہ and he in turn narrates from Hadhrat Uthmân رضی اللہ عنہ.

According to this count there are 6226 ayats, and ذماری رحمہ اللہ narrates via صدقہ رحمہ اللہ the count to be 6225 ayats.

vii. **حمصی** – This is the count which was used in the initial stages. Part of the count is in accordance to that of **دمشقی**. Some of the Qurrâ narrate the حمصی count from خالد بن معدان رحمہ اللہ, who was an illustrious tabe'ie in Shâm.

The count of the ayât according to him is 6232. This is also the count of Shuraih.

Conclusion

According to the count of Hadhrat Aâ'isha رضي الله عنها there are 6666 ayat's, which are detailed as follows;

- | | |
|---------------------------------|-------------------------|
| a) وعد - one thousand | b) وعيد - one thousand |
| c) اوامر - one thousand | d) نواهي - one thousand |
| e) امثال - one thousand | f) قصص - one thousand |
| g) حلال - two hundred and fifty | |
| h) حرام - two hundred and fifty | |
| i) تسبيح - one hundred | j) نسخ - sixty six |

According to the كوفي count there are 6236 ayat's.

Subtract from 6666 the 127 non كوفي ayat's. the 66 abrogated ayat's, the 112 ayat's of بسم الله, and the 125 repeated ayat's, 6236 ayât remain.

Note 1: The reason for the variations in the count of the ayât is that Nabi-e-Kareem ﷺ in the initial stages made waqf (stopped) on all ayât. When the Sahabah were acquainted with the count of the ayât, Nabi-e-Kareem ﷺ then began joining the ayât at certain places emphasizing the meanings, hence the difference in the count.

Note 2: The circles indicated for an ayat in the Qur'aan are in fact the short for **آية**, **علامة** or **جماعة** which then took the form of a circle.

Note 3: The symbols written in between the ayat's;

e.g. **ط**, **ز**, **ج** etc. are symbols and indications where waqf is permissible. They are not to be mistaken for ayât.

Count of the Ayât in Surah Fatihah

The count of the ayât in every Surat has been discussed in various kitaabs such as **علامه شاطبي رحمه الله ناظمة الزهر** together with other kitaabs.

سورة الفاتحة is a **مكي** surah, some Ulemâ say it is both a **مكي** and **مدني** surah, because it was revealed twice, once in Makkah Mukarramah and for the second time in Madinah Munawwarah.

Hereunder is discussed the count of the ayât related to **سورة الفاتحة** only.

سورة There is unanimity amongst the Qurrâ and Ulemâ that

الفاتحة consists of seven (7) ayât.

However there is a difference of opinion as to which ayât they are.

According to the Qurrâ of Madinah Munawwarah, Basrah and Shâm, بِسْمِ اللَّهِ is not an ayat of سورة الفاتحة nor is it a part of any other surah. This is the view of Imâm of Mâlik رحمه الله as well.

Rather it is written for the purposes of separation between two surats, and also for the purpose of attaining barakah and blessings as is stated in the Ahâdeeth.

This is the view of Imâm Abu Hanifah رحمه الله and his followers.

It is for this reason that they do not read بِسْمِ اللَّهِ aloud.

According to the above scholars the first ayat in سورة الفاتحة will be;

﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ and the sixth ayat will be the end of صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ

According to the Qurrâ of Makkah and Kufa بِسْمِ اللّٰهِ is a portion of سورة الفاتحة, and every other Surah¹, hence it will be the first ayat of سورة الفاتحة and the seventh ayat will be from صِرَاطَ الَّذِينَ till the end of the Surah.

This is the view of Imâm Shâf'ie رحمه الله and his followers. Therefore they read the بِسْمِ اللّٰهِ aloud at the beginning of each Surah².

Considering the above it will be appropriate for the احناف to pause and make waqf on صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ in سورة الفاتحة because of it being an ayat.

Note:

At this juncture another important aspect regarding بِسْمِ اللّٰهِ is discussed as regards to salâh.

When starting the salâh after saying the takbeer, one will read the ثناء (thanâ), thereafter the تَعَوُّذ and thereafter the

¹ Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.

² Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.

بِسْمِ اللَّهِ before commencing سورة الفاتحة. Similarly when completing سورة الفاتحة and before commencing a Surah it will be meritorious and preferable to recite the بِسْمِ اللَّهِ.

The بِسْمِ اللَّهِ should not be left out before a Surah¹.

This is more so when considering the fact that we recite the Qur'aan according to the riwâyat of Hafs رحمه الله who narrates from Imâm Âsim رحمه الله according to whom بِسْمِ اللَّهِ is to be read before every Surah.

Therefore this is more the reason to read the بِسْمِ اللَّهِ

When commencing anywhere in-between a Surah in Salâh, it will be optional to read the بِسْمِ اللَّهِ

It should be remembered that the بِسْمِ اللَّهِ will be read silently in salaah.

The same will apply in regards to Tarâweeh Salâh in that the بِسْمِ اللَّهِ will be read before each Surah², albeit silently, however it will be read aloud once before any one Surah as بِسْمِ اللَّهِ according to Imâm Abu Hanifah] is part of the Qur'aan-e-Majeed in the ayat;

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

¹ Ibid

² Besides the beginning of Surah Taubah, before which the Bismillah will not be read at all.

The بِسْمِ اللَّهِ according to Imâm Abu Hanifa رحمه الله is read to attain blessings (barakah) and also to distinguish between two Surahs.

The above is according to the Hanafi school of thought.

The various counts the Qurrâ adopted;

1) مدنی اوّل and ابو جعفر رحمه الله and قالون رحمه الله count.

2) علامه دانی رحمه الله according to ورش رحمه الله and علامه جعبری رحمه الله adopted the اوّل مدنی count.

According to a second version ورش رحمه الله adopted the مدنی count, which Allâmah Jazri رحمه الله preferred for him.

3) مکی count adopted the امام ابن کثیر رحمه الله.

- 4) ابو عمرو بصرى رحمه الله according to one version adopted both the مدنى اوّل and بصرى counts. However, according to a second version he adopted the بصرى count only.
- 5) يعقوب حضرى رحمه الله adopted the بصرى count.
- 6) امام ابن عامر رحمه الله adopted the دمشقى count.
- 7) All four Imâms of Kufa adopted the كوفى count.
- Note:** None of the Imâms followed the حمصى count.

The Surat's of the Qur'aan are categorized into four groups;

i. **سبع طوال** – The seven (7) long surat's, which consists between above one and two hundred ayat's. They are the following surats;

From Surah Baqarah up to Surah Taubah including Surah Anfâl.

Note: Some of the Sahabah **رضى الله عنهم** held the view that Surah Anfâl and Surah Taubah are one Surah, because the subject matter in both is the same.

ii. **مئین** – They are nineteen (19) surats which have approximately one hundred (100) ayat's. They are from Surah Yunus up to Surah Ankabut.

iii. **مئانی** – They are twenty (20) surats in which the oft repeated incidents are discussed. They consist of less than one hundred (100) ayât. They are from Surah Rum up to Surah Fath.

iv. **مفصل or محکم** – They are the remaining sixty-six (66) shorter surats which are from Surah Hujarât up to Surah Nâs.

Note: The surat's from Surah Hujarât up to Surah Nâs are categorised into three groups;

a) The **طوال مفصل** – They are thirty (30) surats; from Surah Hujarât upto Surah Inshiqâq

- b) The **اوساط مفصل** - They are thirteen (13) surats; from Surah Burooj up to Surah Qadr.
- c) The **قصار مفصل** - They are seventeen (17) surats; from Surah Bayyinah up to Surah Nâs.

The Ayât

The ayât of the Qur'aan are also categorized into four groups, as follows:

- i. **طويله** - they are those ayât in which there are more than ten (10) words.
- ii. **متوسطه** - those ayât which consists of between three (3) and ten (10) words.
- iii. **مختصره** - those ayât in which there are two words.
- iv. **قصيره** - those ayât which are made up of one word.

Note 1: The longer surats are made up of long ayât, there are no short ayât.

The shorter surats are made up of only short ayât.

Note 2: There are four places in which the ayat consists of only one word;

- i.e. **الْحَاقَّةُ** - the first **مُذْهَبًا مَّتَنٍ** - **الرَّحْمَنُ** - and the first **الْقَارِعَةُ**

The **longest** ayat in the Qur'aan is;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ 39. The written letters are 544 and the spoken 558.

The **shortest** ayat according to the كوفي count is طه ﴿١﴾

The written letters are two (2) and spoken is four (4).

According to another version the shortest ayat is;

ثُمَّ نَظَرَ ﴿٢٠﴾ in Surah Muddath-thir. The written letters are five (5) and the spoken six (6).

Count of the words in the Qur'aan

According to the following Ulema the count of the words of the Qur'aan are as follows:

Atâ ibn Yasâr رحمه الله	77 439
Muhammed ibn Umar Rumi رحمه الله	66 641
Mujâhid رحمه الله	76 250
Humaid A'raj رحمه الله	76 430
Abdul Aziz ibn Abdullah رحمه الله	70 441

Note: The reason for difference in the count of the words is that certain words such as الْأَنْهَرُ - الْأَرْضُ - الْآخِرَةُ etc. are regarded as two words according to the view of the **كوفيين**, because they regard the ال as an independent, separate word. Whereas the **بصريين** do not count the ال as separate because they regard only the ل as a letter of **تعريف**, the **همزة وصل** is there for commencing the word only. Therefore they did not see the need to regard the ال as a separate word. Similarly there are certain words in the Qur'aan which according to the

رسم الخط are recorded as one (1), whereas according to the Arabic language they are regarded as two (2) words, three (3) or four (4) words;

e.g. words such as مَنَاسِكُكُمْ - بِشْرِكُكُمْ - سَلَكُكُمْ etc.

are regarded as one according to رسم الخط and two according to Arabic language.

Similarly, words such as; سَاورِيكُمْ - عَاندَرْتَهُمْ - وَابْنَاؤُكُمْ etc. are one according to رسم الخط and three according to the Arabic language.

And words such as أَنزِلْكُمْ هَا etc. is one according to رسم الخط and four according to the Arabic language.

The eight (8) Musâhif which Hadhrat Uthmân رضي الله عنه had written, also varied with one another in script.

Similarly, certain words have letters which are written but not read. The same goes for the tashdeed, it denotes two letters, but one is written.

However this does not constitute any difference in the count of the letters and words in the Qur'aan from the apparent disparity which is found. It is because of the above reasons we find a seeming difference in the number of the words, which in reality is not the case.

According to the following Qurrâ and Ulema the total number of letters in the Qur'aan are as follows;

Hadhrat Abdullah Ibn Abbâs رضي الله عنهما	323 671
Hadhrat Humâmi رحمه الله	320 015
Hadhrat Zhammâri رحمه الله	321 523
Imâm Hamza رحمه الله	321 250
Hadhrat Râshid رحمه الله	360 023

Count of the letters of the Qur'aan:

1	ا	الالف	48 772
2	ب	الباء	11 428
3	ت	التاء	3 105
4	ث	الثاء	2 404
5	ج	الجيم	4 302
6	ح	الحاء	4 130
7	خ	الخاء	2 505
8	د	الدال	5 978

9	ذ	الذال	4 930
10	ر	الراء	12 246
11	ز	الزاء	1 680
12	س	السين	5 994
13	ش	الشين	2 015
14	ص	الصاد	2 037
15	ض	الضاد	1 682
16	ط	الطاء	80 274
17	ظ	الظاء	842
18	ع	العين	9 417
19	غ	الغين	1 217
20	ف	الفاء	8 419

21	ق	القاف	6 613
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22	ك	الكاف	10 522
23	ل	اللام	33 520
24	م	الميم	26 955
25	ن	النون	45 190
26	و	الواو	16 070
27	ه	الهاء	25 586
28	ء	الهمزة	4 115
29	ي	الياء	4 929
Total			386 877¹

Note: The differences and discrepancies that is found in the count of the letters is due to the fact that the مشدد letters were counted as two. Also those letters written in the Uthmâni Qur'aan's which are read are also included. Similarly the letters of بسم الله which is at the beginning of one

¹ القول الوجيز في فواصل (ص 116 – 119) الكتاب العزيز على ناظمة الزهر المعروف بشرح المخللقاني (اخذاً من كتاب العدد ص 10-11 لابن عبد الكافي)

hundred and thirteen Surat's is also included. And Allaah ﷻ knows best.

Various other counts:

Manzils	7	Dots	134 550
Surats	114	Kasra	39 582
Rukus	540	Fat'ha	53 242
Ayats	6 236	Dhamma	8 804
Words	77 439	Madds	1 771
Letters	323 671	Tashdeeds	1 252

The Thirty Para's (Juz)

The thirty (30) para's (juz) was initiated in the time of Hadhrat Uthmân رضي الله عنه.

The Qur'aan's which he had written were divided into thirty parts (juz), of which each part again was divided into four quarters and each quarter consisted of approximately ten (10) pages.

However this was not standard. Therefore there are various versions of division of the para's.

The ركوع Ruku's

It is reported that Hadhrat Uthmân رضي الله عنه used to recite twenty (20) rakat's in tarâweeh during Ramadhân completing on the twenty-seventh night, in which during every night he divided the recitation of the Qur'aan into twenty (20) portions which was completed in twenty (20) rakat's, this then became the known ruku's.

There are five hundred and forty (540) ruku's in the Qur'aan, which equal to the number of rakats performed in the

twenty-seven nights. The ruku in the Qur'aan is indicated by the ع which is found in the word ركوع or the word ركعة

The منزل Manzil

There are seven (7) manzil's in the Qur'aan.

The seven (7) manzil's according to the famous sequence known as فى بشوق is as follows;

The ف indicates from Surah Fâtiha up to Surah Nisâ, (total of four Surat's) the م from Surah Mâ'idah up to Surah Taubah (total of five Surat's), the ى from Surah Yunus up to Surah Nahl (total of seven Surat's), the ب from Surah Bani Isrâ'eel up to Surah Furqân (total of nine Surat's), the ش from Surah Shu'râ up to Surah Yâseen (total of eleven Surat's), the و from Surah Was-Sâffât up to Surah Hujurât (total of thirteen Surat's) and the ق from Surah Qâf up to Surah Nâs (total of sixty five Surat's).

It is reported that it was the general practice of the Sahabah رضى الله عنهم to complete the recitation of the Qur'aan every seven (7) days according to the above sequence.

Some miscellaneous aspects of the Qur'aan

- The half of the Qur'aan according to the letters is the **ف** in the word وَلَيَتَلَطَّفْ in Surah Kahaf.
- The half of the Qur'aan according to the words is وَالْجُلُودُ in the twentieth ayat of Surah Hajj, and from the following word in the next ayat is the second half.
- The half of the Qur'aan according to the ayats is the end of the forty fifth ayat of Suratush-Shu'râ; i.e. هِيَ تُلْقِفُ مَا يُأْفِكُونَ ﴿٤٥﴾, and from the forty sixth ayat is the next half.
- The half of the Qur'aan according to the Surat's is Surah Hadeed in the twenty seventh juz, and from Surah Mujâdalah is the next half.
- **The Qur'aan divided into three parts;**
(1st third) at ذَٰلِكَ الْقَوْرُ الْعَظِيمُ ﴿١٠٠﴾ upto ayat one hundred of Surah Taubah.
(2nd third) at وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ upto ayat number one hundred and one of Suratush Shu'râ.

(3rd third) from here till the end of the Qur'aan.

➤ **The Qur'aan divided into four parts;**

(1st quarter) at ﴿١٦٥﴾ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ the end of Surah An'âm

(2nd quarter) up to ﴿١٩﴾ وَلِيَتَلَطَّفَ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا in Surah Kahaf.

(3rd quarter) at ﴿٨٥﴾ الْكَافِرُونَ the end of Surah Ghâfir.

(4th quarter) from here till the end of the Qur'aan.

➤ The word شَهْر meaning month, appears twelve times in the Qur'aan. There are twelve months in the year.

➤ The word يَوْم meaning day, appears three hundred and sixty fives times in the Qur'aan. There are three hundred and sixty five days in the year.

Hafs رحمه الله عليه and the various Qirâ'at

Hafs رحمه الله is the direct student and râwi of Imâm Aâsim رحمه الله who is an Imâm from amongst the ten famous Qâris.

The second râwi is Shu'bah رحمه الله

The father of Hafs رحمه الله is Sulaiman. Hafs رحمه الله lived in Kufa and was a very reliable student. He passed away in the year 190 hijri. His riwâyat is very famous and is read in many parts and countries of the world.

His riwâyat has become so famous and widespread that some learned people and even Ulema have stated that this is the only riwâyat in which the Qur'aan has been revealed, and this is the Qur'aan, and the remaining Mutawâtira (authentic) Qirâ'ât, Allaah forbid, is not Qur'aan. Rather they were different variations which Hadhrat Umar رضي الله عنه and Hadhrat Uthmân رضي الله عنه had abrogated. Now in our time and era there is no other Qirâ'ât.

This is a great fallacy and utter ignorance of such persons and is completely untrue.

It should be known that even in this era and time the Qur'aan with all the various Qirâ'ât is to be found in its pure and pristine condition as it was in the time of Nabi-e-Kareem ﷺ. Ilm Qirâ'ât has no relation to historical facts, rather its authenticity is related to Tawâtur (authenticity) and correct

sanad¹. Therefore one should not disregard any of the Qirâ'ât-e-Ashrah in regard to its authenticity and reliability. Just as we regard the riwâyat of Hafs رحمه الله as authentic so should we regard the rest of the ten Qirâ'ât, and know and accept them as such. It is totally permissible without any reservation to recite the Qur'aan in any one of the ten Qirâ'ât.

◆ The author of تيسير التجويد Qâri Abdul Khâliq رحمه الله who was the senior ustadh of tajweed and qirâ'at in Saharanpur writes, 'The listener should listen attentively when the Qâri recites any riwâyat or qirâ'at from Sab'ah or Ash'rah, and should believe that what is being recited is authentic as is the riwâyat of Hafs رحمه الله. Therefore to recite any riwâyat other than Hafs in the Fardh, nafal or Tarâweeh is totally permissible. Although it is advisable to inform the people and congregation before hand, so that the ignorant don't think it to be an error. The students should definitely study the qirâ'at Sab'ah and Ash'rah. In our time there are very few people who are aware of the various qirâ'at. Whereas acquiring these qirâ'at is Fardh Kifâya. The general masses are unaware of even Tajweed and to a lesser extent the qirâ'at, to the extent that if any riwâyat is read from Sab'ah or 'Ashrah then even some Ulema have doubt and would say that the recitation is incorrect. This is all due to

¹ Reliable and truthful chain of narrators

ignorance, and not giving due importance to the various qirâ'at. This science is established through very authentic books such as Shâtbi, Tayseer, Nashr, It'hâf and Ghaithun-Nafa' etc. one should study these kitaabs and make ijrâ of the Qur'aan. To teach and propagate this science is very necessary and also it is most virtuous.

❖ Hadhrat Moulana Qâri Dhiyâ-Uddin Ahmed رحمه الله writes in his famous and world renowned kitâb خلاصة البيان;
وقد اتفقت الأئمة على من صلى صلاة وقرأ فيها القراءة المتواترة
وفاقا للقراء السبعة جازت صلوته بلا خلاف بخلاف غيرها
فليكن مطمح نظرك قرائهم المتواترة كي تصح صلوتك

Translation: The Ulema of Usool and the Qurra are unanimous that to recite any one riwâyat or qirâ'at from the قراءات سبعة in salâh is totally correct and permissible.

❖ The author of احياء المعاني Qâri Zaheerud-Deen A'zami رحمه الله writes, 'Whichever riwâyat is read in salâh is unanimously correct according to the Ulema. To teach and read the various qirâ'at in our present time is absolutely necessary'.

❖ Qâri Abdur-Rahmân Ilâhâbâdi رحمه الله writes in فوائد مكية that in the science of qirâ'at the differences in the words of the Qur'aan are discussed. This is of two types, firstly, is that qirâ'at which is authentic and correct to read, and to believe that it is Qur'aan is essential. To refute or doubt it is a great sin and tantamount to kufr. This refers to the ten qirâ'ât which are established through تواتر (strong chain of narrators).

❖ The author of معالم التجويد Qâri Muhammed Shareef رحمه الله of Lahore writes that all those Qirâ'aat which are established through تواتر are all taught and read. The detail of all these Qirâ'aat are found in many authentic books. Though, those who read and teach this science today are very few.

It should be known that all the Qirâ'aat which are established through reliable sources are just as authentic as is the riwâyat of Hafs رحمه الله. It should also be known just as it is a major sin and kufr to refute the riwâyat of Hafs, similarly it is a major sin and kufr to refute and deny any one of the other Qirâ'aat and riwâyaat.

The indifference that is shown to Tajweed, to a greater extent disregard is shown to Qirâ'aat.

This indifference and disregard has reached such proportions that if a person had to recite any riwâyat or qirâ'at other than that of Hafs, it is regarded as incorrect and doubtful.

To compound the matter even further, certain Ulema too have doubts as to its authenticity and they discourage its reading and teaching.

Therefore, it is of paramount importance that this science be taught and encouraged in the madâris and also read extensively so that there is no alienation towards it.

Discussion on تكبير – Takbeer

The تكبير which is read from الضحى و till the end of the Qur'aan is narrated specifically by the Qurrâ of Makkah.

The reason for reading the تكبير is that for a period of 12 (twelve), fifteen (15) or forty (40) days the وحى (revelation) was curtailed.

وحى was curtailed for either of the following reasons;

On the occasion when the Ahle-Kitaab asked Nabi-e-Kareem ﷺ questions regarding the روح (soul), the ashâb-e-Kahf and Zhul Qarnain, he said that he would give the answers the following day, but forgot to say ان شاء الله

On the occasion when a puppy died in the house of Nabi-e-Kareem ﷺ which he was unaware of.

On the occasion when due to illness Nabi-e-Kareem ﷺ did not perform the Tahajjud namaaz for two or three days.

A bunch of grapes was given to Nabi-e-Kareem ﷺ as a gift.

A person came to Nabi-e-Kareem ﷺ and asked for

something, upon which he was given this bunch of grapes. A Sahâbi رضي الله عنه bought this bunch of grapes from the beggar and in turn gave it to Nabi-e-Kareem ﷺ as a gift, after which the same beggar came and asked for something upon which he was given the same bunch of grapes. Another Sahâbi bought this bunch of grapes from the beggar and gave it to Nabi-e-Kareem ﷺ as a gift. This beggar came for the third time and asked for something upon which Nabi-e-Kareem ﷺ scolded him and told him that he was stubborn. Upon this for a period of forty (40) days the وحى (revelation) was stopped.

The kuffâr of Makkah began taunting Nabi-e-Kareem ﷺ and told him that your Lord has forsaken you.

After this long break in the وحى (revelation), Hadhrat Jibra'eel عليه السلام appeared before Nabi-e-Kareem ﷺ and recited the verses of والضحىٰ to him. After waiting for so long for the وحى to resume and also seeing Hadhrat

Jibra'eel عليه السلام once again prompted Nabi-e-Kareem ﷺ to say the تكبير.

He then said “Recite the تكبير from الضحى till the end of the Qur’aan so that you may expound the greatness and grandeur of Allaah ﷻ.”¹

Most commonly the takbeer; اللَّهُ أَكْبَرُ is read alone.

However لَا إِلَهَ إِلَّا اللَّهُ could be added and read in the following manner; لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ and according to others it is permissible to add وَلِلَّهِ الْحَمْدُ after the takbeer thus; لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

The Ulema of later times read the تكبير for all Qurra.

This will be according to any one of the sequences shown above. The reading of the تكبير is to express one’s gratitude at the completion of the Qur’aan and also to increase in the zikr of Allaah ﷻ while completing the Qur’aan.

Note: The تكبير could be read at all times, whether in salâh or out of it.

¹ Irshâdul-Mureed

Sajda-e-Tilâwat

The Sajda-e-Tilâwat takes place at the following fifteen places;¹

	Surat	Ayat Number	Ikhtilaf of Imâms
1	Surah A'râf ruku 24	206	All four Imâms
2	Surah Ra'd ruku 2	15	All four Imâms
3	Surah Nahl ruku 6	50	All four Imâms
4	Surah Bani Isrâ'eel ruku 12	109	All four Imâms
5	Surah Maryam ruku 4	65	All four Imâms
6	Surah Haj ruku 2	18	All four Imâms
7	Surah Haj Ruku 10	77	Imâm Shâf'ee and Imâm Ahmed
8	Surah Furqân ruku 5	60	All four Imâms
9	Surah Naml	26	All four Imâms

¹ مفيد القارى

	ruku 2		
10	Surah Sajdah ruku 2	15	All four Imâms
11	Surah Saad ruku 2	24-25	Imâm Abu Hanifah & Imâm Mâlik
12	Surah Hâmim Sajda – ruku 5	30	All four Imâms
13	Surah Najm ruku 3	62	Three Imâm's besides Imâm Mâlik
14	Surah Inshiqâq	21	Three Imâm's besides Imâm Mâlik
15	Surah Alaq	19	Three Imâm's besides Imâm Mâlik

According to Imâm Abu Hanifah رحمه الله it is Wâjib (compulsory) to make sajdah at fourteen places when reading any one ayat or part thereof.

Discussion on the Masnoon method of making khatam (completing the recitation of the Qur'aan)

It is preferable that the completion of the Qur'aan take place in namaaz. If this is not possible, then to complete in the first part of the night or day. To keep fast on this day is Mustahab (meritorious). Hence, it was the practice of Hadhrat Talha رضي الله عنه and Musayyib ibn Raafi رضي الله عنه that they would keep fast the day they completed the Qur'aan.

It is Mustahab to read Surah Fatiha and the first five ayât of Surah Baqarah upto;

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (٥) at the time of the completion the Qur'aan.

In a Hadeeth it is reported that Hadhrat Ibn Abbaas رضي الله عنهما says, "Somebody asked Rasulullaah ﷺ as to which action is the most virtuous. Rasulullaah ﷺ replied **أَلْحَالُ الْمُرْتَحِلِ**. The Sahâbi inquired, 'O Rasul of Allaah ﷺ what is **أَلْحَالُ الْمُرْتَحِلِ**?' Rasulullaah ﷺ replied, 'It is the reader of the Qur'aan who starts reading from the beginning and continues till he

reaches its end, and thereafter starts at the beginning again. Whenever he stops, he starts again."¹

In another Hadeeth it is reported that the best of actions is to stopover and immediately continue.

It was enquired as to what الْحُلُّ وَالرَّحْلَةُ meant. Nabi-e-Kareem ﷺ explained that it meant to complete the recitation of the Qur'aan, and to immediately initiate the next recitation.²

In another Hadeeth it is reported that Allaah ﷻ prefers that the next recitation be initiated when the Qur'aan is completed.

Daarimi رحمه الله reports a Hadeeth from Hadhrat Ubay ibn Ka'b رضي الله عنه in which the completion of the Qur'aan is discussed. He says that Nabi-e-Kareem ﷺ read قُلْ أَعُوذُ بِرَبِّ النَّاسِ and immediately thereafter the beginning of Surah Baqarah upto وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾. Thereafter du'a was made, and everybody dispersed.³

¹ Tirmizhi

² Al-Azkaar of Nawawi pg. 82 – 83.

³ Itqaan vol. 1 pg. 111 on the authority of Daarimi.

The completion in Tarâweeh

It has been observed that the Qur'ân and Ulema adopted three methods when completing the Qur'aan in Tarâweeh;

- 1) To read up to Surah Naas in the eighteenth (18) rakat. In the nineteenth (19) and twentieth (20) to read from اَلَمْ in two rakat's, either till هُمُ الْمُفْلِحُونَ ﴿٥﴾ in the nineteenth and till وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ in the twentieth, or till; وَمِمَّا هُمُ الْمُفْلِحُونَ ﴿٣﴾ in the nineteenth and till هُمُ الْمُفْلِحُونَ ﴿٥﴾ in the twentieth.
- 2) To read up to Surah Naas in the nineteenth (19) rakat and up to هُمُ الْمُفْلِحُونَ ﴿٥﴾ in the twentieth.
- 3) To read upto any surat before Surah Naas in the nineteenth rakat, and Surah Naas together with Surah Fâtiha and Surah Baqarah up to هُمُ الْمُفْلِحُونَ ﴿٥﴾ in the twentieth rakat.

Note: In this third method there seems to be karâhat (reprehension) because Surah Fâtiha is read twice in one rakat. However it will be permissible because Surah Fâtiha is read for the first time and again after a few surats, hence there is a delay, which is permissible.

- 4) Although it is mustahab to complete the recitation of the Qur'aan on هُمُ الْمُفْلِحُونَ ﴿٥﴾ and not فرض or واجب therefore to occasionally end the recitation on Surah Naas in the twentieth rakat is also permissible.

Generally the first three methods should be adopted and occasionally the fourth, so that one may not think that to terminate the recitation on هُمُ الْمُفْلِحُونَ ﴿٥﴾ is imperative.

Discussion on Du'â

To make du'a after the completion of the Qur'aan is Mustahab.

It is reported in a Hadeeth by Hadhrat Anas رضي الله عنه that for the person of the Qur'aan, i.e. one who learns, teaches and recites the Qur'aan, there is a du'a on the completion of the Qur'aan which is accepted by Allaah ﷻ.

It is reported by Hadhrat Yahya ibn Yamân رضي الله عنه that when a person completes a reading of the Qur'aan, the Malâ'ikah kiss him between his eyes.

Hameed Al-A'raj رحمه الله reports in Musnad-e-Dârimi that four thousand Malâ'ikah say Aameen to the du'a of the person who completes the recitation of the Qur'aan.

It is preferable to face towards the Qibla when making du'a.

When making du'a one should lift both hands with the palms facing skywards. Both the hands should be in line with the chest.

It is reported by Hadhrat Ibn Abbâs رضي الله عنهما that making du'a is to lift the hands in line with the shoulders.¹

After the du'â the hands must be rubbed over the face.

¹ Abu Dawood, Haakim

Allâmah Jazri رحمه الله says that the view of some of the Ulema is that the hands should not be passed over the face. This is so because most probably the Hadeeth and narration in which this is discussed did not reach them.

He further says that once in the year 792 hijri a calamity befell himself and the Muslims. He was blessed with a dream in which he saw Nabi-e-Kareem ﷺ. He requested that du'â be made for himself and the Muslims at large. Upon which Nabi-e-Kareem ﷺ lifted his blessed hands for du'â, and thereafter passed his hands over his blessed face.

The du'a should be made in the Qa'dah position, the position one sits in Tashah-hud.

Du'a should be made with great humility and humbleness.

Ibn Atâ رحمه الله says that du'â consists of few a basic aspects;

- i. To make du'â with a conscious heart
- ii. The heart should be soft
- iii. To have the awe of Allaah ﷻ
- iv. To have humility and be remorseful
- v. To have full trust in Allaah ﷻ
- vi. The vehicle for du'â is sincerity
- vii. The best time for du'â is the latter part of the night

The best time

It was the general practice of the Ulema to make du'a for all Muslims, male and female, and matters relating to both, Dunya and Aakhirat.

Many of the Mashâ'ikh preferred the completion to be on a Monday or the night of Friday

To render the completion at the beginning of the day, or beginning of the night is preferable. It is reported in a Hadeeth that if the completion is rendered at the beginning of the day then the Malâ'ikah seek forgiveness for the person the entire day. If the completion is rendered at the beginning of the night, then the Malâ'ikah seek forgiveness for the person the entire night.

Hadhrat Mujâhid Ibn Jabbar رحمه الله narrates a Hadeeth in which is reported, "The person who completes the Qur'aan during the day, seventy thousand angels are appointed to seek forgiveness on his behalf till the evening, and the person who completes the Qur'aan during the night, seventy thousand angels are appointed to seek forgiveness on his behalf till the morning."¹

Hadhrat Abdullaah ibn Mubâarak رحمه الله says, "In the summer months the completion should be done in the morning and in

¹ الدارمي

the winter months the completion should be done in the evenings."

Times when Du'â is accepted

Du'â could be accepted at any given time, and acceptance of du'â could be hoped for at any time. However there are certain times and occasions when the du'â is more readily accepted of which cognisance should be taken.

- 1) At the time of the completion of the Qur'aan.
- 2) During the night of Qadr.
- 3) The day of Arafat.
- 4) All the days and nights during the month of Ramadhân.
- 5) The night of Friday i.e. Thursday night.
- 6) Throughout all nights.
- 7) There is a moment on a Friday when the du'â is readily accepted. This moment rotates throughout the day. There is no specific time for it. However there are two moments in which the prospect of the du'â being accepted is greater, the first is from the time the Imâm comes out for the khutba till the end of the salâh. The du'â should not be made verbally with the tongue rather it should be done in the heart, and

similarly when the Imâm makes du'a during the khutba then too the âmin should be said in the heart. The second is the time between Asr and Maghrieb.

A special gift for those Persons encountering difficulty while doing Hifz

A very effective du'a for memorising the Qur'aan has been narrated by Hadhrat Ali رضي الله عنه, from Nabi-e-Kareem ﷺ. Once Hadhrat Ali رضي الله عنه presented himself in front of Nabi-e-Akram ﷺ and said, "May my parents be sacrificed upon you! I learn the Qur'aan and then I forget it." The Nabi of Allaah ﷺ told him, "Should I not teach you such words, which will not only be beneficial to you, but also to all those whom you teach. If they learn these words they will remember the Qur'aan." Hadhrat Ali رضي الله عنه then requested and said, "O The Rasool of Allaah! Yes, certainly show me." Nabi-e-Kareem ﷺ then informed him, and said, "During the night preceding the day of Friday, in either the last portion (which is the best, as du'as are readily accepted) or the middle part or the early part of the night, perform four rakat's of namaaz (nafl). In the first rakat recite Surah Yaseen, in the second rakat Surah Dukhaan, in the third rakat Surah

Alif-Laam-Meem Sajdah and in the fourth rakat recite Surah Mulk.

After having performed this namaaz hymn the praises of Allaah ﷻ and glorify Him, and send Durood upon me and all the Ambiya. Then seek forgiveness for all Muslims, male and female.”

It will be appropriate to say the following before the du'a;

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ
كَلِمَاتِهِ اَللّٰهُمَّ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ اَللّٰهُمَّ
صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمَمِيِّ الْهَاشِمِيِّ وَعَلٰى آلِهِ وَ
اَصْحَابِهِ الْبِرَّةِ الْكِرَامِ وَعَلٰى سَائِرِ الْاَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ
الْمُقَرَّبِينَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُونَا بِالْاِيْمَانِ وَلَا تَجْعَلْ
فِي قُلُوْبِنَا غِلًا لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ رَءُوْفٌ رَّحِيْمٌ اَللّٰهُمَّ اغْفِرْ لِيْ وَ
لِوَالِدَيَّ وَ لِجَمِيْعِ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ اِنَّكَ
سَمِيْعٌ مُّجِيْبُ الدَّعَوَاتِ

Thereafter, recite the following du'a which was taught by Rasulullaah ﷺ to Hadhrat Ali رضي الله عنه, as mentioned in the above Hadeeth:

اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَا اَبْقَيْتَنِيْ وَ ارْحَمْنِيْ اَنْ اَتَكَلَّفَ مَا لَا
يَعْنِيْنِيْ وَ ارْزُقْنِيْ حُسْنَ التَّظَرُّفِ فَيَمَّا يُرْضِيْكَ عَنِّيْ اَللّٰهُمَّ بَدِّعِ السَّمَوَاتِ

وَالْأَرْضَ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ ' أَسْأَلُكَ يَا اللَّهُ يَا
 رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ
 أَرْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي اللَّهُمَّ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ
 ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ ' أَسْأَلُكَ يَا اللَّهُ يَا
 رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بَكِتَابِكَ بَصَرِي وَأَنْ تُطْلِقَ بِهِ
 لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِي وَأَنْ تَشْرَحَ بِهِ صَدْرِي وَأَنْ تَغْسِلَ بِهِ
 بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا
 قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Nabi-e-Kareem ﷺ then told Hadhrat Ali رضي الله عنه to repeat this for three, five or seven Thursdays, and Insha-Allaah, most surely the du'â will be accepted by Allaah ﷻ. Rasulullaah ﷺ then took an oath and said, "I swear by that Being Who made me a Nabi, your du'â and supplications will never be rejected."

Hadhrat Ali رضي الله عنه returned to Nabi-e-Kareem ﷺ after five or seven Fridays and said, "O The Rasool of Allaah ﷻ, previously I would read four ayât, and that too I could not remember. Now I learn forty ayât at a time, and it is so embedded in my mind as if the Qur'aan is open in front of me. Similarly, before I would listen to a Hadeeth and I could not retain it. Now when I listen to Ahadeeth, I remember them

very well, to the extent that when I narrate them to other persons, I do not miss out even one word.”¹

Subhânallaah, what an easy formula Nabi-e-Kareem ﷺ has taught the Ummat. Generally, people do know Surah Yaseen and Surah Mulk. The other two surats viz. Surah Sajdah and Surah Dukhaan are short and relatively easy to learn. They could be learnt in a short time. May Allaah bless us all with memorising the Qur’aan-e-Kareem and the Ahadeeth by the grace of His Nabi’s beneficence, Ameen.

Those conditions and moments when du’â is readily accepted

- 1) At the time of azhân.
- 2) After the azhân before the iqâmat.
- 3) The person who is in difficulty.
- 4) The du’â after **حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ**
- 5) After the fardh salâhs.
- 6) When standing in preparation for jihad.
- 7) In the thick of battle.
- 8) In the state of sajdah but not in the fardh namazes.

¹ Targheeb wa Tarheeb vol. 2 pg. 360, 361

- 9) After the recitation of the Qur'aan, especially after the completion. Specifically the du'â of the person completing, is readily accepted.
- 10) At the time of drinking zam zam water.
- 11) At the time when a person is in the throes of death.
- 12) At the time when the Muslims gather for any deeni purpose.
- 13) The آمين when the Imâm reads ﴿۝۷﴾ وَلَا الضَّالِّينَ
- 14) At the time when the jamâ'at stands up for namaaz.
- 15) When the gaze falls onto the Ka'bah.
- 16) After reading رُسُلَ اللَّهِ ُ in Surah An'âm before اللَّهُ أَعْلَمُ. Many Ulema and Mashâ'ikh have stated that the du'â made at this instance is readily excepted.
- 17) When it rains

The places where du'â is readily accepted

- 1) During tawâf.
- 2) At the multazam which is the spot between the door of the Ka'bah and the hajar-e-aswad.
- 3) At the mezar-e-rahmat which is the gutter above the Ka'bah.

- 4) Inside the Ka'bah.
- 5) At the well of zam zam.
- 6) On the mount of Safâ and Marwâ and when making sa'ie.
- 7) Behind the Muqâm-e-Ebrâhim.
- 8) On the plains of Arafât.
- 9) At Muzdalifa.
- 10) At Mina.
- 11) At the spot of all three Jamarât.
- 12) At the resting place of Nabi-e-Akram ﷺ

The persons whose du'â is readily accepted

- 1) An afflicted person.
- 2) The du'â of an oppressed person even though he may be a transgressor of the laws of shari'at or even a kâfir.
- 3) The du'â of a father for his children.

- 4) The du'â of a just ruler.
- 5) The du'â of a pious person.
- 6) The du'â of obedient children.
- 7) The du'â of a musâfir (traveller).
- 8) The du'â of a fasting person at the time of Iftâr.
- 9) The du'â of a person for another who is not present.
- 10) The du'â of the Hâji until he reaches home.

Du'as which could be read after the khatam (completion) of the Qur'aan

After the completion of the Qur'aan, Nabi-e-Kareem p used to make du'â in the following words;

(1) اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْآنِ وَاجْعَلْهُ لِيْ اِمَامًا وَنُوْرًا وَهُدًى
وَّرَحْمَةً * اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيتُ وَ عَلَّمْنِيْ مِنْهُ مَا

جَهَلْتُ وَ ارْزُقْنِي تِلَاوَتَهُ آثَاءَ اللَّيْلِ وَ اطَّرَافِ النَّهَارِ وَ
اجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ¹

2-1) اَللّٰهُمَّ اِنِّى عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ اَمَتِكَ نَاصِيَتِي
بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ اَسْئَلُكَ بِكُلِّ
اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسَكَ اَوْ اَنْزَلْتَهُ فِي كِتَابِكَ اَوْ
عَلَّمْتَهُ اَحَدًا مِّنْ خَلْقِكَ اَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
عِنْدَكَ اَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبِيعَ قَلْبِي وَ نُورَ بَصَرِي وَ
جَلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي

The above du'â will be recited when one is alone, and if the
du'â is said in a gathering, then it should be said as follows;

2-ب) اَللّٰهُمَّ اَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ اَمَائِكَ
نَاصِيَتِنَا بِيَدِكَ مَاضٍ فِينَا حُكْمِكَ عَدْلٌ فِينَا قَضَاؤُكَ

¹ شرح ہندی جزری ص 88 - قاری محمد علی جونفوری

نَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ
الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قُلُوبِنَا وَنُورَ
أَبْصَارِنَا وَجَلَاءَ أَحْزَانِنَا وَذَهَابَ هُمُومِنَا

It is reported that if a person makes the above du'â, Allaah I
will remove his anxieties and worries, and will replace it with
happiness and comfort.

Allâmah Sakhâwi رحمه الله used to include the following
du'â as well;

(3) اَللّٰهُمَّ اجْعَلْهُ لَنَا شِفَاءً وَ هُدًى وَ اِمَامًا وَ رَحْمَةً وَ ارْزُقْنَا
تِلَاوَتَهُ عَلَى التَّحْوِ الَّذِى يُرْضِيكَ عَنَّا وَ لَا تَدْعُ لَنَا ذَنْبًا اِلَّا
عَفَرْتَهُ وَ لَا هَمًّا اِلَّا فَرَّجْتَهُ وَ لَا دَيْنًا اِلَّا قَضَيْتَهُ وَ لَا مَرِيضًا اِلَّا
شَفَيْتَهُ وَ لَا عَدُوًّا اِلَّا كَفَيْتَهُ وَ لَا غَائِبًا اِلَّا رَدَدْتَهُ وَ لَا عَاصِيًا اِلَّا
عَصَمْتَهُ وَ لَا فَاسِدًا اِلَّا اَصْلَحْتَهُ وَ لَا مَيِّتًا اِلَّا رَحِمْتَهُ وَ لَا عَيْبًا

إِلَّا سَرَّتْهُ وَلَا عَسِيرًا إِلَّا يَسْرَتْهُ وَلَا حَاجَةً مِّنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ وَلَكَ فِيهَا رِضًا وَلَنَا فِيهَا صَلَاحًا إِلَّا آغِثْنَا عَلَى قَضَائِهَا فِي يُسْرٍ مِّنْكَ وَعَاقِبَةٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ اَللّٰهُمَّ اجْمَعْ عَلَيَّ الْهُدَىٰ آمُرَنَا وَاجْعَلِ التَّقْوَىٰ زَادَنَا وَاجْعَلِ الْجَنَّةَ مَادَنَا وَزِدْنَا وَلَا تَنْقُصْنَا وَاعْطِنَا وَلَا تَحْرِمْنَا وَاکْرِمْنَا وَلَا تُهِنَّا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضَ عَنَّا وَارْضْنَا وَاغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلَا يَمِتْنَا وَلِمُعَلِّمَيْنَا وَلِمَنْ سَبَقَنَا بِإِيمَانٍ مَّغْفِرَةً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ وَعَلَىٰ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

4-1) اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِي الَّذِي هُوَ عِصْمَةُ اَمْرِيْ وَاصْلِحْ لِيْ دُنْيَايَ الَّتِي فِيْهَا مَعَاشِيْ وَاصْلِحْ لِيْ اٰخِرَتِي الَّتِي فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّيْ فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ

The above du'â will be recited when one is alone, and if the du'â is said in a gathering, then it should be said as follows;

4-ب) اَللّٰهُمَّ اَصْلِحْ لَنَا دِيْنَنَا الَّذِيْ هُوَ عِصْمَةُ اَمْرِنَا وَ اَصْلِحْ لَنَا دُنْيَانَا الَّتِيْ فِيْهَا مَعَاشُنَا وَ اَصْلِحْ لَنَا اٰخِرَتَنَا الَّتِيْ فِيْهَا مَعَادُنَا وَ اجْعَلِ الْحَيٰوةَ زِيَادَةً لَّنَا فِيْ كُلِّ خَيْرٍ وَ اجْعَلِ الْمَوْتَ رَاحَةً لَّنَا مِنْ كُلِّ شَرٍّ

5) اَللّٰهُمَّ اغْفِرْ لِيْ هَزْلِيْ وَ جِدِّيْ وَ خَطِيْئِيْ وَ عَمْدِيْ

٦) اَللّٰهُمَّ اِنِّيْ اِسْأَلُكَ اَنْ تَرْفَعَ ذِكْرِيْ وَ تَضَعَ وِزْرِيْ وَ تُصْلِحَ اَمْرِيْ وَ تُطَهِّرَ قَلْبِيْ وَ تُحَصِّنَ فَرْجِيْ وَ تُنَوِّرَ قَلْبِيْ وَ تَغْفِرَ ذَنْبِيْ وَ اَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ اَمِيْنَ

7) يَا مَنْ لَا تَرَاهُ الْعُيُوْنُ وَ لَا تُحَالِطُهُ الظُّنُوْنُ وَ لَا يَصِفُهُ الْوَاصِفُوْنَ وَ لَا تُغَيِّرُهُ الْحَوَادِثُ وَ لَا يَخْشَى الدَّوَابِرَ تَعْلَمُ مَثَاقِيْلَ الْجِبَالِ وَ مَكَائِيْلَ الْبِحَارِ وَ عَدَدَ قَطْرِ الْاَمْطَارِ وَ عَدَدَ وَرَقِ الْاَشْجَارِ وَ عَدَدَ مَا اَظْلَمَ عَلَيْهِ اللَّيْلُ وَ اَشْرَقَ عَلَيْهِ النَّهَارُ وَ لَا يُوَارِيْ مِنْهُ سَمَاءٌ سَمَاءً وَ لَا اَرْضٌ اَرْضًا وَ لَا بَحْرٌ مَّا فِيْ قَعْرِهِ وَ لَا جَبَلٌ مَّا فِيْ وَغْرِهِ

8- (ا) اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمْرِيْ اٰخِرَهُ وَ خَيْرَ عَمَلِيْ خَوَاتِمَهُ وَ خَيْرَ اَيَّامِيْ يَوْمَ اَلْقَاكَ فِيْهِ

8- (ب) اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمْرِنَا اٰخِرَهُ وَ خَيْرَ اَعْمَالِنَا خَوَاتِمَهُ وَ خَيْرَ اَيَّامِنَا يَوْمَ نَلْقَاكَ فِيْهِ

9) اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَسْئَلَةِ وَ خَيْرَ الدُّعَاءِ وَ خَيْرَ النَّجَاحِ وَ خَيْرَ الْعَمَلِ وَ خَيْرَ الثَّوَابِ وَ خَيْرَ الْحَيَاةِ وَ خَيْرَ الْمَمَاتِ وَ ثَبَّتْنِيْ وَ ثَقَّلْ مَوَازِيْنِيْ وَ حَقِّقْ اِيْمَانِيْ وَ اَرْفَعْ دَرَجَتِيْ وَ تَقَبَّلْ صَلَاتِيْ وَ اغْفِرْ خَطِيْئَاتِيْ وَ اَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ اٰمِيْنَ

10) اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اَنْ تُبَارِكَ لِيْ فِيْ سَمْعِيْ وَ بَصَرِيْ وَ فِيْ رِزْقِيْ وَ فِيْ رُوْحِيْ وَ فِيْ قَلْبِيْ وَ فِيْ خَلْقِيْ وَ فِيْ خُلُقِيْ وَ فِيْ اَهْلِيْ وَ فِيْ مَحْيَايَ وَ فِيْ مَمَاتِيْ وَ فِيْ عَمَلِيْ وَ تَقَبَّلْ حَسَنَاتِيْ وَ اَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ اٰمِيْنَ

11) اَللّٰهُمَّ اَعِنَّا عَلٰی ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنَ عِبَادَتِكَ

(12) اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِيْ الْاُمُوْر كُلِّهَا وَ اَجِرْنَا مِنْ خِزْيِ
الدُّنْيَا وَ عَذَابِ الْاٰخِرَةِ

(13) اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ مَغْفِرَتِكَ وَ
السَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَ الْغَيْمَةَ مِنْ كُلِّ بَرٍّ وَ الْفَوْزَ بِالْجَنَّةِ وَ
النَّجَاةَ مِنَ النَّارِ

(14) اَللّٰهُمَّ لَا تَدْعُ لَنَا ذَنْبًا اِلَّا غَفَرْتَهُ وَ لَا هَمًّا اِلَّا فَرَّجْتَهُ وَ
لَا دِيْنًا اِلَّا قَضَيْتَهُ وَ لَا حَاجَةً مِّنْ حَوَائِجِ الدُّنْيَا وَ الْاٰخِرَةِ اِلَّا
قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

(15) اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْاٰخِرَةِ حَسَنَةً وَ
قِنَا عَذَابَ النَّارِ

أما سندی – My Sanad

الحمد لله الذى علم القرآن وزين الإنسان بنطق اللسان فطوبى لمن يتلو كتاب الله حق تلاوته ' ويواظب آناء الليل و اطراف النهار على دراسته ' وهو كلام الله تعالى الذى انزله على عبده و رسوله المصطفى محمد النبى الأُمى العربى المختار المرتضى القائل [خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ] وعلى آله المكرمين ' ورضى الله عن اصحابه اجمعين و سلم تسليماً كثيراً كثيراً

اما بعد فيقول راجى عفوريه الكريم " اسماعيل بن محمد بن ابراهيم اسحق "من بلد آزادول من مضافات خاوتينك الواقع فى افريقيّ الجنوبيّة : فانى احمد الله و اشكره على ما وفقنى الله تعالى لقراءة القرآن الكريم ' فقرأته من طريق الولى الشاطبى و من طريق المحقق محمد بن الجزرى على سيّدى و استاذى شيخ القراء القارى المقرئ الكبير احمد الله بهاكلغورى المدرس بالجامعة الاسلاميّة تعليم الدين دابهيل , سيملك فى الهند قال قرأت على محمد كامل بن نعمت على خان الأفضل كدهى من مضافات بجنور امطر الله على تربته سحب الرضوان عن الشيخ المقرئ مولانا عبد الله التهانوى ثم المراد آبادى عن الشيخ المقرئ ضياء الدين احمد الإله آبادى عن الشيخ المقرئ رئيس القراء بديار الهند القارى المقرئ عبد الرحمن بن بشير خان المكي ثم الإله آبادى و قال حضرة الأستاذ الشيخ المقرئ محمد كامل المذكور : حصل لى و للشيخ عبد الله التهانوى ثم المراد آبادى المذكور

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 (2) و عن الشيخ احمد بن عبد الحق السنباطى و قرأ السنباطى على الشيخ
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 محمد بن على بن يوسف الجزرى عن الشيخ ابو محمد عبد الرحمن احمد بن
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اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ جِبْرِئِيلَ عَلَيْهِ السَّلَام عَنْ اللّٰوْحِ الْمَحْفُوظِ عَنْ رَبِّ
العَالَمِينَ ،

فَالْحَمْدُ لِلّٰهِ عَلَى ذَلِكَ وَاشْكُرْهُ عَلَى مَا أَوْلَانَا وَأَوْصَلَ الْيَنَانَةَ هَذِهِ النِّعْمَةُ
الْعَظِيمَةُ وَالْمُنَّةُ الْجَسِيمَةُ فَاسْئَلِ اللّٰهَ تَعَالَى أَنْ يَقْبَلَ هَذِهِ الرِّسَالَةَ وَيَجْعَلَهَا
لِي مِنَ الْبَاقِيَّاتِ الصَّالِحَاتِ وَيَنْفَعُ بِهَا عِبَادَهُ وَأَرْجُو الدَّعَاءَ بِخَيْرِ الدُّنْيَا وَ
الْآخِرَةِ مَنْ يَنْتَفِعُ بِهَا وَالْإِصْلَاحَ مَنْ أَطْلَعَ عَلَى خَطَايَا الْإِنْسَانِ لَا يَخْلُو
عَنْهَا وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللّٰهُ تَعَالَى عَلَى خَيْرِ
خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَأَوْلِيَائِهِ أَمْتِهِ أَجْمَعِينَ آمِينَ

خادم القراءات و التجويد

اسماعيل بن محمد اسحاق

المدرسة العربية الاسلامية - آزادول

محرم 1430 مطابق جنوری 2009

تم بحمد الله